By the King, to put the Kings name thus, to the defirmation of his pooke Subjects, and he burning of what they have, but how much of the Kingdome will they leave in time, if this be the course they take?

A Proclamation, 800.

And let any judge, if this be for the better preferention; judge by the clause at the bottome. Wee must and will by Our owne Souldier's fetch fo much thereof away, as VVe dan, for the Provision of Our owne Army, and the rest consume and destroy by Fire, rather then suffer the same to fall as a Prey into their hands, who will thereby be the more enabled to annoy Us and Our good Subjects. Of all which VVe expect a Strict performance, and will require a severe account. It is indeed for the better securing of their Corn. and Victuals, for it shall be so secured, as they shall be little better for it, it shall be secured in Granaries, they shall not come at it, it shall be secured with Musquets and Pikes, and hungry Souldiers; they pretend it is for furmithing Oxford against a time of need, and when that time comes, who shall or will be furt served? the Nobility, Gentry, Court, or Souldiers, or honest Countreymen? No, it will be secured from the Countreymen, and owners, to be fure; the Proclamation tels them beforehand; To as if they bring it in, it shall be kept from them, and if they bring it not in, it shall be fired; this is their condition, bring it, or bring it not

Prince Eleftor.

Sir John

Letters

Gell.

The Prince Elector hart fent over a fervant to the Countifloners, Which are remaining with the Score Army in the North, he witheth them all proferty and facceffe; you may see by this, that there is a great deale of difference betweene brethren ; and some hope

there is, that all the blood Royall runs not in foule channels.

Sir tohn Gell hath lately about Barton upon Trent, fallen upon Col: Goring as he was raising of Forces, hath taken above a hundred of his horse, fixty prisoners, with some Armes, and le Roused him, that Goring hardly estaped himselfe : and Sir John hath allo refcued and recovered from the Commiffieners of Acray, some fixicore men, which they from Sel-

had forced for their fervice.

By Letters from Selby, bearing date the two and twentieth of this instant April', we are advertised that the Lord Fairfax is joyned with Generall Lefty, and that their Forces are quarrered round about Torke, within 6. 5. and 4. miles, whereby they firmiten the Earle of Newcastle every way, who lyds enquartered within the City, and without under the watt; both forces being now poyned, intend rollerance them at Torke yet more, and write, that if the Parliaments Forces will but take care that Prince Rujeni Forces be prevented from hindering of them; they then doubt not, but in short time to give a good account both of Torke, and the Earle of Newtafiles Forces, it were therefore much to be defired, that his Excellency were in the Field, and that no obstructions of what species soever should any longer hinder it.

Doubt. What may we dunke of the Kings affaires by this Proclamation?

Saisfaction. 1. That he is extreamly straitned, and searfull of a Siege. 2. That the Subjects that are neerest him are falling off.

3. That they are relolved for this to destroy them and theirs utterly.

of April, in the Productory sin

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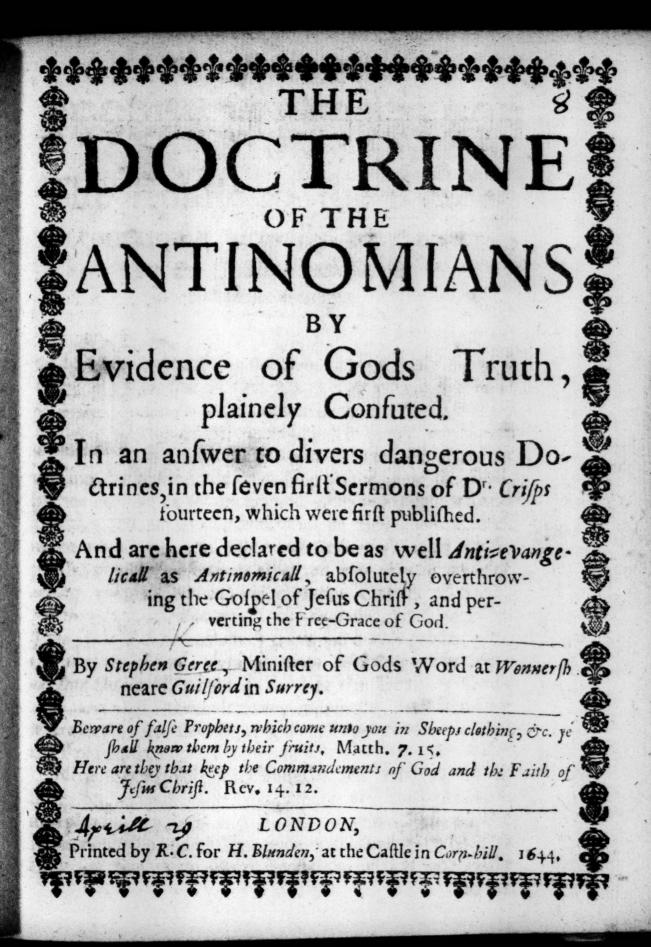
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MUCTRINE

ANTINOMIANS

BY

Evidence of Gods Truth,

plainely Confused.

In an answer to divers dangerous Do-Crines, in the seven first Sermons of D. Crim-Lourcen, which verefirst p. 51:0 e.d.

ind are here declared to be as well Antisevangelicall as Antinomical, absolutely overthrowing the Golpel of Jetus Christ, and perverting the Free-Order of God.

By Stephen Giree, Minister of Gods Wordan Fonne I. neare Guillerd in Survey.

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The Epistle to the Reader,

to the Preface before the

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Christian Reader, i emelni elitadi shodi emini bine enkor

Aving fadly confidered how bulie Satan & Gods faving truth hath beene sowne, I thought it necessary for every Seeds-man to hinder the growth thereof, by word or writing, by conference or calling on the name of God, by one meanes or other, according to our occasions and abilities, lest Sarans vigilancy rise in judgement against us for our negligence. There must be Heresies (laith the Apostle) that those which are approved may be mademanifest among you, 1 Cor. 11. 19. Hence Christs Cavear, Matth. 7.15, 16. Beware of false Prophets, &c. And Saint John faith, Beleeve not every spirit, but try the spirits, whether they are of God, because many false Prophets are gone out into the world, 1 John 4. r. For the Devill is Gods Ape, and will counterfeit very cunningly, and therefore where God hath a Church, the Devill hath his Chappell, as the Proverbis, of money draw of course hand land, down

Now amongst all other Heresies and errours, those seeme to me most dangerous, which are most plausible and pleasing to shesh and bloud, if withall they have some near alliance or semblance with saving truths. For they are like unto sweet poyions, which goe easily

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Section 1.

The Epiftle to the Reader.

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See Mr. Baine Help to Happineffe, pag. 50.

downer or Anodynes which bring men affect, and keep them from feeling their milery, but cannot licale, they remove the paine, but not the disease. I know no errors that more resemble these things, than those of the Aminoming (give me leave to call them to, because they count us Legall Preachers) a doctrine as dangerous as plaulible and to plaulible, that it takes two wayes. First, by the easinesse and pleasantnesse of it, it takes those that be openly profane and licentions. Secondly by its feeming so much to magnifie the grace of God and Christ, it takes and taints those, that be in some fort brought out of love with the world, and have begun to deny themselves, out of a sense of their owne sinfulnesse, especially if subject to sadnesse and seares or melancholy despaire, &c. as the weaker fex for the most part is, won whom it workes most. For it cannot chuse but comfort the one, and content the other, to heare, that Christ hath fatisfied unto the uttermost for all the sinnes of all the world, and that he will accept of all that have but a will to him, though nover for finfull though no change at all be wrought in them; but still remaine as bad as can be imagined. Yea, and that be will fo acquit them, that they foull never fo much as be corrested any more for finne, year that they cannot possibly offend him any more by their simme and moreover that Christ hathdone all fory of fication that the Father requirer, and will doe all for fantification to those that will but have him, and therefore they need doe nothing year they can doe nothing to further their owne (alvation) though they mourne never fo much, and spend never so much time in prajer and fasting, repenting and reforming a For though these duties they dare not simply deny, yet other lay, christ will worke them in an efter we are reconciled by his meere worke alone. And shorefore make imple fordes be keve that all other Ministers are like fobs diends ; mifer able conforters, Phy-

See Dr. Crifp. pag. 208.210, 211. Pag.61.62.84. Fag. 189,199.

Pag. 52,53. Pag. 26,27. See Serm 5. 7.134.

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. The Epifele to the Reader.

fitians of no value, that mingle the Law and the Gospel together, like naturall men, that want the guidance of Gods good Spirit, and therefore cannot discerne the things of God, and that they themselves are the one'y mento minister a word of comfort in due leason to the weary foule, when as I dare boldly fay they are miferable Mountebanks, and ignorant Quackfalvers, that doe but skin over the foares of mens foules, and doe not throughly cure their sinnes, but leave them corrupted at the core, and luffer them to fester and ranckle, while they are brought into a fooles Paradife, and rockt afleepe in the cradle of fecurity. And on the other fide, I dare fay, that the veriest Atheist and Epicure in the world, the most carnall Christian that ever lived, would heartily hug this their Gospel, even qua carnals, (an argument very ftrong, that it is not heavenly but humane) for it agrees with their owne carnall principles, who use to fay, They hope to be faved as well as the pureft, by fefus Christ, and they trust that be that made them will save them, and be gracious unto them, and for give them all their sinnes, though they be not fo friet and precise in humbling and reforming themselves, as many are, yet they love God and Christ and the Gospel with all their hearts, but cannot away with those that preach somuch Law, &c. Lo here you have the Religion of many loofe libertines of this age. And what doethe Antinomians defire more? not any thing effentiall that I can finde in these Sermons.

When Plato had defined a man to be Animal bipes implume, a living creature with two feet, and without feathers: Diogenes took a Cock and pulled al his feathers off from his body, and brought him amongst the auditors, and fet him downe, faying, Behold Platoes man! which Ecce hominem Platonicum. was a reall confutation of Platoes definition. Even 10 I suppose the naked setting down before you such a Chri-

stian.

The Epiftle to the Reader.

stian as may stand with the Antinomian definition, and principles may be a sufficient confutation of them.

But now when we on the other fide come to tell men, that they must be poore in spirit, and mourne, and hunger af-Marth 5.3.4.6 ter righteousnesse, if they will be happy: and that they must Marke 10.21. deny themselves, and take up their croffe, if they wil be Christs Disciples, yea and for sake all, at least in affection, for Christs fake: They are fad at fuch fayings, and goe away forrowfull, as the young man in the Gospel did, Marke 10. 22. And often fay, as some other did to our Saviour, Durus eft his fermo, This is a hard laying, who can beare

it ? Febn 6.60.

Againe, me thinkes I see the subtile enemy like himselfe in former ages. When the Gospel was first fully published in the Apostles time, some would have beene justified by the workes of the Law, and rejected Faith, as we may learne by the Epistle to the Romans. Others would have joyned, or rather jumbled the Law and the Gospel, Faith and Works, together in point of Justification, as may be gathered by the Epistle to the Galatians. Both which that learned and most laborious Apostle Paul, soundly confutes in those severall Epistles, thewing that man is justified by Faith onely without the workes of the Law, Rom. 3. & 4. chap. Gal. 2. and 3. chap. Yet withall confesting that the Law was holy, just, and good, Rom. 7. 12. yea spirituall, and himselfe in some sort carnal, vers. 14. Tet he delighted in the Law of God after the inward man, vers. 22. and with his mind did fe we the Law of God, verf.25.

Tit. 2.31. 12, 13,14.8 3.8.

Luke 9.23.

Lake 14.26.

Notwithstanding this, and divers exhortations to holinesse and obedience, others started up, that turned the grace of God into wantonnesse, and because Faith onely was required to justification, hence they contented themselves with a naked empty profession of Faith, neglect-

ing good workes, as may evidently appeare by the Epiftle of Saint Fames, which made that holy Apostle tell them plainly, that their Faith was dead without works, Fam. 2.20. And that Abraham was justified by workes, fecti. that is, by a working Faith, verf. 22, 22, 23. and hence concludes, that a man is justified by works, and not by Faith onely, verf. 24. that is, by a working Faith, and not Faith that is idle and alone or without works. Not that works justifie in a Popish sense, as being a meritorious cause of Iustification, but in the Protestant sense, as being a necessary concomitant and consequent of a true justifying Faith. For though Fides sola justificat, Faith as considered alone doth justifie; yet Fides que est sola non justificat, that Faith which is alone doth not justifie.

In like manner, Satan, being the fame for lubtilty and deceit, in time of Popery brought men to feeke infification not by Faith, but as it were by the workes of the Law, as Rom. 9. 32. or making a medley of Faith and Works in the matter of Justification, not ranking them in their right places, but undervaluing the one, and overvaluing the other. Then it pleased the Lord to raise up Luther, Calvin, and other Worthies, who by the bright beames of the Gospel dispelled the foggy mists of Popery in this principall point of Justification especially, which many fince have fully and evidently cleared, against Popish merits, satisfactions, supererogations, and

the like errours.

Hereupon, as in Saint James his time, so now, some 2 Pet. 3.16. ignerant and unstable, (as Saint Peter speaks) have wrested this doctrine of Justification by Faith, as those did then the like places, unto their own and others destruction. But some above the rest have so farre Aretched the 6. p. 168.198. Free-Grace of God in Christ, that they say Christ ju-Rifies a sinner before be beleeves, before any qualification in

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The Epifele to the Reader.

fol.7. pag 2. of the fame.

the worldbe wrought in h.m., and then afterward opens his eyes, and gives him Eaith and other qualifications. Which is to point blankagain that bleffed Apostle Paul, who to the Reader above al other did most magnisse the Grace of God, that I wonder how the Publisher of these Sermons could have the face to make this Doctor like unto Saint Paul as he doth in his Preface to the Reader, both before and after his convertion. His words are thefer & For I faith he) even before he was acquainted with the full purity of the Gospel, whilst he went on in the ordinary Legall way, he had an earnest desire and endeavour to glorifie God both in his life and dottrine, being averle "unto, and refusing all worldly (pomp) and advance-' ments (whereunto he had an open dore by the heighth of his parentage and friends) which others to infatiably hunted after; with open months; and wholly dedicating himfelfe to the preaching of the Word, and to the fincere and conscientions practise of the same. So that he was altogether unblameable in his converfation, without the least tineture of any just imputation of viciousnesse among men, none being more, and 'few to constant in preaching, in praying, in repeating, 'in performing publike, family, and private exercises, in And thus much concerning his convertation in times 'past knew all they among whom he lived, how that in this way he profited above his equals (as the Apo-'file faith of himfelfe) being more exceedingly zealous, Bera told the Gal. T. 13, 14. Marke, good Reader, this the Doctor his did, dum nofter erat, while he was ours, while hee went former ill life, on in the ordinary Legall way, he was thus fincere, thus consciention, and unblamable, &c. which makes much againer them, that make our manner of preaching fourprofitable, as they doe, and even Mafter Luneafter him-

objected his Abe feet dien vefter ciar.

The Epiftle to the Reader.

for not farre before in this Preface, faying, 'How can The next leafe they cease from selfe love, and seeking their owne before the latthings, while they fee not how infinitly, and how al- ter page. 'sufficiently they are beloved of God their Father in Christ: speaking of us. And againe, yea, the chiefe or ibid. onely cause of the weak and inordinate walkings of the Professors of the Gospel is, not because they have received the doctrine of Free-Grace (as the Devill labours to make men beleeve) but because they have not received it so fully, so freely, and so abundantly, as it is plentifully held forth unto them in the word of the Gospel. And yet what an ample testimony doth hee give of the Doctor before he had, as he faith, this Free-Grace fully revealed unto him? therefore it followes in the former place.

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And after it pleased God, who had called him by his Grace to reveale his Sonne in him more clearly, he was to farre from abating any part of his zeale of glorifying the Lord, that he rather doubled it, working now out of a more effectuall Principle than the spirit of bondage and feare could be, even the Spirit of

power and love, and of a found mind, 2 Tim. 1.7. This The Dr. makes he faith, as if before he had onely the spirit of bondage the same comand slavish feare, without the spirit of love and of a parison, and he had i from Mir. found mind. For he compares his former estate to the Eaton in his estate of Saint Paul, while he was a Saul, a Pharisee, and dead Faith as his latter to the better estate of that Apostle after his conversion.

Lwill not meddle with his former condition, because I onely knew him, and had little acquaintance with him, more than one Sermon that I heard from him, and neither had, nor have any private grudge against him, God is my record. But for his doctrine which appeares in these Sermons, that I have searched into, I finde him as

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The Epifle so the Reader.

farre different from Saint Pauls doctrine in this meet point of Justification, as blacke and white, and that in these two maine particulars. First, whereas the Apostle doth absolutely conclude that a man is justified by Fasth, Doctor Crisp doth statly say that men are justified before they believe, even without Faith, or any qualification what soever.

Rom. 3.28. See Serm. 6. pag. 168.

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Serm.6 pag.

2 Tim. 4.1.

Secondly, whereas the Apostle saith, Gal. 2. 16. We have beleeved in Fe us Christ, that we might be justified by the Faith of felus Christ, The Doctor faith on the contrary, We doe not beleeve that we may be just fied, but wee doe when we are, and because we are justified. If Master Lancaster can justifie the Doctor in this, wherein he is fo opposite unto the Apostle, Erit mihi magnus Apollo. If he cannot, as I am confident no man can, then I charge bim, as he will answer it before the great God and the Lord Fesus at his comming to judge the quick and the dead, that he labour to free himselfe from having so great an hand in publishing such Sermons, as pervert the Gospel of Jesus Christ, that poore people may not - be gulled with a false, and flattering Gospel, that cries peace, when there is no peace, and let him recant those words of his in his second leafe, and first page, saying,

Therefore hath the Lord sent the glorious Word of his Free-Grace in the mouth of this Messenger of peace among you, creating the fruit of his lips to be peace unto thousands, both of them that were afarre off, in profanenesse, and to them that were neare, in Legall profession. For I must tell you that the holy Ghost saith, there is no peace to the micked, Ifa. 57.21. And Doctor Crisp preached peace to none but wicked, and as they were micked, while they were in the most desperate and devillish condition of all, though they had no gracious qualification in the world; but onely a minde to be saved

See Sem. 14 pag.419. 421. and 427.alfo pag.34.

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from their sinnes by lesus Christ. Which, how horrible. and hellith a Gospel it is, the ensuing confuration will evidence. And this may suffice for a consutation of his Preface, confidered in part with that which is in the difcourse. In the meane leason I would have them know, that I am no Arminian. I admire and magnific the Free-Grace of God to his elect more than I am able to expresse. I Ephel 1.4,5,6 acknowledge and thankfully confesse that he hath freely chosen me in Christ before the foundation of the world, &c. Rom. 3.28. according to the good pleasure of his will, to the praise of Phil.3.8.8.9. the glory of his grace, and that he hath justified me by Faith without the deeds of the Law, so that I count all things dung in comparison of the excellency of the knowledge of lesis Christ, and doe willingly suffer the losse of all, that I may Marke how he doth twice as. winne Christ, and be found in him not having mine owne cribe this unto righteoufnesse, which is of the Law, but that which is through Faith in one the Faith of Christ, the righteousnesse which is of God by Faith, as the Apostle Saith, Phil. 3.8, 9.

I say more, being justified by Faith I have peace with God, &c. fo that I rejoyce in hope of the glory of God, and not onely fo, but I glory in tribulation, &c. Rom. 5.1,2,3.

And moreover, lest mine adversaries should slight us, yea and blaspheme, as some of them have done (I pray Saint Paul sce-God it be not laid to their charge) faying, that we want ing that they the Spirit, & are not able to judge of their doctrin, because we are meere carnall, as they conceive. I feriously pre- ried & boafted fesse that I am as little troubled with the spirit of bondage, as any of them all, for ought I know, and have felt as much 2 Cor. 11.18, favour and sweetnesse from that blessed Spirit of adoption, 19,&c. Then and hely Comforter, as the best of them all, having had the am become a testimony of Gods Spirit, before some of them were borne. foole in glo. Beare with me, Gentle Reader, if I boast a little, as that compelled me, blessed Apostle did, for they have compelled me, even chap 12. v. 11. as those false Apostles did him in regard of his ministry,

suffered tooles gladly that glohe by way of confutation. after he faith, I

The Epifle to the Reader.

2 Cor. 12. 11. which they difgraced.

Whofoever shall read the slanderous and unworthy. imputations cast upon all those that preach not that false and fained Free-Grace that they professe, and see the ftrange skorne and contempt, that their followers cast upon those that they dislike, and withall read what the Apostle doth write, 2 Cor. 11, and 12 chap. he will I hope pardon this my confident beafting, and lay it was

but necessary.

For by this I would have them know, first that I doe not prate like a Parrat of those things that I understand not, as some may imagine, as though I were a meere stranger to the Grace of God. And what I have faid for the maine, I will feale with my bloud, by the Grace of my God, both against Arminians on the one side, and Antinomists on the other side. The one preferring the Free-Will of man before the Free-Grace of God. The other proflitting the Free-Grace of God to all those groffe and gracelesse sinners, that will not humble themselves, even as they are sinners, without any exce-Serm. 14 pag. ption, as shall evidently appeare in that which followes, 419.421.427 even to all those that doe not wilfully wink, and shut

See'Dr. Crift.

their eyes with prejudice and partiality.

Deare Brethren, If I did not clearly see that the Gofpel of Jesus Christ is absolutely overthrowne by this Antinemian, or rather Anti-evangelicall Doctrine, under 2 Tim. 2.17. It very faire and specious pretences, seven as that falle Aeares like a postle and traitor Judas killed Christ when he betraied grene in the him) I had held my peace at this time, and faved my felf City and the a great deale of paines. But finding that these foure last Countrey, yea yeeres, this gangrene hath eaten very fore into many poore soules, who looke upon the guilded or sugared. bait, but see not the poysoned and dangerous hook, I have ventured into the battell, and hogh shift of

camp also.

The Epistle to the Reader.

In which conflict I have made use of such Authors only, as I thought most meet for those with whom I am to deale, who utually flight all human learning, though used but as an hand-maid; And if at any time I feeme fomewhat harsh, know, that partly the cause itself, and partly the confidence of my adversaries, have compelled me hereunto. For having written most mildly some three or foure yeeres agoe, I was answered to roughly and infolently, that made some judicious persons, that read both fides, admire. So that I faw a necessity of more roughnesse and smartnesse with this generation, when gentle medicines will not worke, then more bitter and biting must be used. Crudelem med cum intemperans ager facit, when diseases grow more desperate they force the Physitian to be more seemingly cruell, though truly tender of the Patients good and welfare; when proud flesh ariseth in any sore, it must be eaten out with some corroding medicine. This hath made menow and then use a little Vineger, which otherwise I have not used.

Another thing I must needs acquaint the Reader withall, and that is this, the reason why I have set upon this Author rather than any other. Namely, because he is so magnified of many, as you may partly ghesse by the Presace before the Sermons, and I have heard some say of him, that since the Apostles times God never revealed so much to any man as to this Doctor, in so much as the party did protest unto me, that though I or an Angell from Heaven, should preach any other doctrine than that shee had received, shee would not receive it. As if he had beene indeed an Apostle. For I suppose it is unlawfull so to build upon any mans doctrine, save those that be infallibly guided by the holy Ghost.

This considered, I cannot but conceive that his er-

The Epifile to the Reader.

rours, being so groffe and fundamentall as they are, must needs be very dangerous, and of necessity to be confuted. And I thought the lafest way was, to answer his written words, otherwise I know they will be ready to deny what they have really held, as if they held no

fuch thing, when it comes to be made manifest.

Lastly, take notice, though I intended, at the first, to answer the whole fourteene Sermons together, yet confidering the feafon that will not admit of great volumes, or prices, I have onely answered the seven first, having runne over the rest also, which (God willing) shall be ready, if they shall be thought needfull. But these doe so fully discover the poyson and pernicious quality of this doctrine, especially in the fixth and seventh Sermons, that I am in some hope, this may suffice. And so I commend you to God, and the word of his grace, which is able to build you up, and to give you an inheritance among them that are fanctified. I reft,

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Ads 20.32.

February 22. 1643.

Yours for your

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Stephen Geree. and transfer want and readers as Asiffle

A Preface or Introduction to the ensuing Answer or Confuration.

Eso e I come directly to grapple with the Doctor, give me leave to premise two most necessary considerations, which two things I will deliver in o-Ther mens words rather than mine owne, becanse thereby it will be more evident, that I doe not come them of purpose to maintaine this following Confutation.

The first is this. I hat the grace of God that brings salsystion to man was ever one and the same, as well before the fideration. See Law of Moles, and under, as after the comming of Christ learned Mafter our Saviour. Onely the Revelation thereof was with much Penble his Vinvariety of circumstances, as God saw it agreeable to every pag 138. feason In the first Period of time it was called a Promise, in the second a Covenant, in the two last Periods a Testament; the Old from Moles till Christs death; the New from thence to the worlds end: in both Remission of sinnes bequeathed as a Legacie unto the Church, and this request ratified by the Death of the Testator, typically saine in the Sacrifices for confirmation of the Old : really put to death in his owne person for the Sanction of the New Te-Stament. The substance of the Gospel or Covenant of Grace being still one and the same throughout oll ages: Heb. 13.8. Namely, Jelus Christ, yesterday, and to day, and the ' same for ever. Thus farre my old acquaintance and worthy

The full condicia Fidei,

friend Master Pemble. This may be further cleared by the plaine evidence of Gods Sacred word, Acts 15. 11. We beleeve that through the

Grace

Grace of the Lord Jesus Christ we shall be saved, even as they, saith the Apostie Peter, speaking of the Fathers before Christ. Notable likewise is that place of Paul, Rom. 3. 21, 22. The righteousnesse of God without the Law is manifested, being witnessed by the Law and the Prophets, even the righteousnesse of God, which is by the Faith of Jesus Christ, unto all, and upon al that believe, for there is no difference. And therefore it is said, Rom. 4.3. What saith the Scripture? Abraham believed God, and it was counted to him for righteousnesse. And David describeth the blessednesse of the man unto whom God imputeth righteousnesse without workes, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered, &c. Rom. 4.6,7,8.

Luth on Gal. The testimon of Luther is cleare in this point. The Go-3.19.fol.157.4 Spel (Saith he) was for ever, for all the faithfull have had one and the selfesame Gospel from the beginning of the

world, and by that they were faved.

See the Honey-Combe, ch. 3. pag. 42.

Yea Master Eaton himselfe confesseth as much. The Fathers under the Law (saith he) had the same promises of forgivenesse of sinnes, which we have, and trusting to the same they called upon God, and did rejoyce in forgivenesse and pardon obtained. Honey Combe, chap. 3. pag.42.

And indeed it is so plaine that they cannot deny it, especially seeing they fetch many proofes and examples of free suffication out of the Old Testament, and the holy Ghost saith, that Christ is the Lambe slaine from the foundation of the world, Rev. 13.8. to wit, virtually and effectually?

The second consideration.

The second the ng considerable, which sollowes upon the former, is this. That the Law was delivered on Mount Sinai
with evangelicall purposes. The Law as it was given to Adam, to which we are all bound by nature, was given with an
intent to give life to him and his, if they d d perfectly performe it, having then ability sufficient; but since the fall

God

God having entered into another, a better Covenant, the Law was renewed as subservient. See this notably declared by the forementioned Mr. Pemble. To us now the Law hath not the fane use which it had in mans innocency. It was given to Adam for Pemble windica this end, to bring himselfe to life, and for that purpose it was Fid.p. 140. sufficient, both in it selfe, as an absolute rule of perfection: and in regard of Adam who had strength to have obtained it, But unto man falme, although the Band of obedience doe remaine, yet the end thereof, to wit, Justification and life by it, is now a- Rom. 8; bolished by the Promise, because the Law now is insufficient for that purpose, not of it selfe, but by reason of our sinfull flesh that cannot keep it.

This is most manifest by the renewing of the first Covenant of workes with the lewes, when God delivered unto them the Morall Law from Sinai, at which time God did not intend that the Iemes should obtaine salvation by obedience to the Law. God indeed promised life, if they could obey, and the Iewes, as their duty was, promised that they would obey, but God knew well enough they were never able to keep their promise, and therfore it was not Gods intention in this Legall Covenant with the Iewes, that any of them should ever attaine Instification and life by that meanes.

As at first the Promise needed not to have beene unto Adam if the Law could have sufficed for the attaining of life: so after the Promise was once made, the Law was not renewed with the Iewes to that end that righteou neffe of life should be had by the observation of it. This is the plain doctrin of the Apostle, Gal. 3. in that his excellent dispute against Instification by the Law. The thing that troubled the Galatians was this; God had made an Evangelical Covenant with Abraham, that in Christ he and his faithfull seed should be blessed, that is, justified. Afterward 430. yeers he made a Legall Covenant with Abrahams posterity, that they should live, that is, be justified, if they did fulfill all things written in the Law. The question now was which of · the e

these two Covenants should stand in force, or whether both could fand together. The Apostle answers that the former Covenant should stand in force, and that the latter did not abrogate the former, nor yet could stad in force together with the former. This he expresseth, v.17,18. And this I say, that the Covenant that was confirmed afore of God in respect of Christ, the Law which was 430. yeers after cannot disanull that it should make the Promise of none effect, for if the inhesitance (viz.) of righteous nesse and life, be by the Law, it is not by the Promise: but God gave it to Abraham by Promise.

Here now they might object, wherefore then ferveth the Law! If men cannot be justified by keeping the Law, to what end was it given so long after the Prom. se was made? To this the Apostle answers; It was added, (unto the Promise) because of transgressions. Here is the true use of the Morall Law, since the fall of Man, not to justifie him and give life: but to prove him to be unjust and worthy of death. It was added '[because of transgrethous,] that is. 1. To convince man of finne, that he might be put in remembrance what was his duty of old, and what was his present infirmity in doing of it, and what, was Gods wrath against him for not doing it. That seeing h wimpossible it was for him to attaine unto life by this old way of the Law, first appointed in Parad se, he might be hum-bled, and driven to looke after the new way, which God had fince that time laid forth, more beedfully attending the Promile and seeking unto Christ, who is the end of the Law unto every one that beleeves in him, &c. Secondly, to restrain man from sinne that the Law might be a perpetuall rule of holines and obedience, whereby man should walke and glorifie God to the utmost of his power. That so those lewes might not thinks that God by making a gracious Promise had utterly nullified the Law, and that now men might live as they lift, but that they might know these bounds preseribed them of God, within which compale

Rom. 104.

compaffe they were to keep themselves, that so the over-flowing

of iniquity might berestrained.

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'Thefe most excellent, perpetuall, and necessary uses of the Morall Law God intended in renewing of the Legal Covenant with the lewes, and therefore the Apostle concludes that God did not crosse himselfe, when first he gave the inheritance to Abraham by promise, and afterward made a Legall Coves nant with the lewes, his posterity. Is the Law then against the promises ? (laith the Apostle) God forbid. For if there had beene a Law given, which could have given life, fure-Ily righteousnesse should have beene by the Law; But the Scripture hath concluded all under fin, that the Promise by the Faith of Jefas Christ might be given to all that beleeve. Gal. 3.21,22.

Whence it is most cleare, that the Law and the Gospel in forme th ngs a e subord nate, and uphold one another. 1. As the Law by the discovery of sinne and the pun shment of it, humbles man and prepares him to receive the Gospel. 2. As the Law is a facred direction for Holinesse and Obedience to those that have embraced the Gospel, and all others. 3. As the Law requires latisfaction for the breach of it & the Gospel promiseth such satisfaction: thus the Law and Gospel agree well together, and establish one another. Thus this learned writer, which I was loath to cont act, because so necessary, and

yet fo much anknowne.

This man is feconded by another found and folid Author, who See Mr. Raideth profesedly, and punctually prove this thing in hand. To nolds Sermon wit, learned Mr. Rainolds, upon that Text, Rom 7.13. His on Rom. 7.13. point that be pitches upon is this, viz. The Law was revived called The use and promulgated anew on Mount Sinai by the ministery of the Law. of Moses, with no other than Evangelicall and mercifull purpoles. In profesution of the proofe hereof he doth excellently unfold the place of the Galatians formerly touched beginning 4 the 15. W. of Gel. 3. See pag. 974, 375. 60. of his Sermon entituled,

entituled, The use of the Law. I may not transcribe it all, though very pertinent. Onely I will rehear fe what he hath obfer. ved upon the 19. vers. 'Wherefore then serveth the Law? It was added because of transgressions, til the seed should come, to whom the Promise was made, and it was ordained in the hands of a Mediator.

To what end, faith the Apostle, should there be a publication of a Law foexpressely contrary to the Covenant formerly made? In his answer to this doubt there are many things worthy of

especial observation.

First, we out in, it was added or put to. It was not set up alone, as a thing in groffe by it felfe, as any adequate, complete, folid rule of righteoufnes (as it was given to Adam in Paradife) much lesse was it published as a thing to void and disanull any precedent Covenant; but so farre was it from abrogating, that It was added to the Promise. Now when one thing is made an appendant or additament to another, it doth neces-'Sarily put the being of that to which it is appendant, and pre-Suppose a strength and vigour in it still. But how then was it added? Not by way of ingrediencie, as a part of the Covenant, as if the Promise had beene incomplete without the Law; but it was added by way of Subserviency and Attendance, the better to advance and make effectual the Covenant it felfe.

'In Adams beart the Law was fet up folioury and as a whole Rule of righteon [nesse and salvation in it selfe, but though the Same Law were by Moses revived, yet not at all to the same purpose, but onely to help forward, and introduce another and a

better Covenant.

secondly, [it was added because of transgressions] " make them appeare, to awaken the consciences of men (who without the Law would not impute nor charge their finnes upon themselves) and make them acknowledge the guilt of them and owne the condemnation due unto them, & c.

Thirdly [till the feed should come unto whom the Pro-

mile

omise was made] There were two great promises made to Abraham and his seed. The one, In thy seed shall all the Nations of the earth be blessed, and this Promise respects the
person of Christ (which yet seemes to be a Promise not so
much made to Christ, as in him to Abraham, and all Nations,
who were Abrahams seed by Promise, though not after
the siesh, as Saint Paul distinguisheth, Rom. 9.) The other,
I will be a God to thee, and to thy seed after thee, which
respecteth all Nations that should believe. Now which way soever we understand these words, they confirme the point we are
mon, that the Law hath Evangelical purposes.

If we understand by Seed the person of Christ, then this shewes that the Law was put to the Promise, the better to raise and stirre up in men the expectation of Christ, the promised seed, which should deliver them from that unavoydable bondage and curse which the Law did scale and conclude them under. If we understand by Seed the faithfull (which I rather approve) then the Apostles meaning is this, that as long as any are either to come into the unity of Christs body, and to have the Covenant of Grace to them applied, or to be kept in the body when they are come in, so long there will be use of the Law to descover Transgressions, both in the unregenerate that they may slie to Christ for Sanstnary, and in those that are already called, that they may learne to cast all their faith, and hope and expectations of righteousnesse upon him still.

For the same reason that compels men to come in is requisite also to keepe them in, else why doth not God utterly destroy
sinne in the faithfull? Certainly he bath no delight to see
Christ have leprous members, or to see sinne in his owne people.
Onely because he will still have them see the necessity of righteousnesses by Faith, and of Grace in Christ, betherefore suffereth
concupiscence to stirre in them, and the Law to conclude them
under the surse. This then manifestly shemes that there was no
other intention in publishing the Law, but with reference to

the feed, that is with Evangelicall purpoles, to shew mercy, not with reference to those that perish, who would have had

condemnation enough without the Land

Fourthly, it was ordained in the hands of a Mediator, 'namely Moles (in relation unto whom Christ is called the Mediator of a better Covenant) for as Christ was the Substanciall and univerfall Mediator betweene God and Man: So Mo-'ses was to that people a representative, typicall, and Natio-'nall Mediator. He stood betweene the Lord and the people. when they were afraid at the light of the fire in the Mount. And this evidently declares that the Law was published in mercy and pacification, not in fury or revence (for the worke of a Mediator is to negotiate peace, and treate for reconcilement betweene parties offended;) wh reas if the Lord had intended death in the publishing of the Law, he would not have proclaimed it in the hand of a Mediator, but of an Executioner. Thus this worthy Writer, which gives fingular light in this See Luther on great controve, sie concerning the Law & the Gofpel . But because the testimony of Luther is more prevailing with these adversarics that I have to deale withall, fee his judgement in this matter. Paul (faith he) a swereth to this question. If the Law do 'not justifie, to what end then ferverh it ! Although (faith be) it justifie not , yet is it very profitable a .d necessa y, for first it civilly referaineth such as are carnall, rebellious, erc. Moreover it is as a glaffest hat the weth unto a man himfeife, that he is a finner guilty of death, and worthy of Gods evertafting wrath, Go. To what end ferveth this humbling, this bruifing, a d beating downe by this hammer, the Law I meane? To this ping at humi- 'end that we may have an entrance unto Grace, for God is the God of the hundle, the mife able, the afflicted, the oppressed,

pernicione und peftilent opinion of mans owne richteonfnesse,

which

Marke this, it makes much againft De. Crifp who fill is carliarion, &c. whereas Luiber fai h this is the the desperate and of these that are brought even to nothing, meane to have fund his nature is to exalt the humble, to feed the hungry, to

Gal. 3.19 fol.

154.b.155 d.

to Grace. * give fight to the blind, to comfort the miferable, &c. Now that

which will not be a sinner, uncleane, miserable, and damnable; but righteous and boly, suffereth not God to come to his owne naturall worke. Therefore God must needs take his mawle in bis hand, the Law I meane, to drive downe, to beate in pieces, and bring to nothing this beaft, &c. Here now when the conference is thus terrified with the Law, then commeth the Doctrine of the Gospel and Christ, which raiseth up, and comforteth the Same againe, saying; Christ came into the world, not to breake the bruifed Reed, nor quench the smoaking Flax; but to preach the Gospel of glad tidings to the poore, to heale the broken hearted.

to preach forgivenesse of fins to the Captives,&c.

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And againe, the same Author Saith. So long as the flesh doth remaine, so Luber on Gal. Isne this Schoolemaster the Law doth also remaine, which many times ter- 3. v. 25. fol. rifleth the conscience, and maketh it beavie by revealing of sime, and 174.a.b. Ifolthreatning of death, yet is it raised up againe by the daily comming of low the En-Christ: who as be came once into the world in the time before appointed, to on in these redeeme us from our bard and sharp servitude of our Schoolemaster, even quotations, be-Gobe commeth daily unto us spiritually, to the end that we may encrease in cause I intend Faite, and in the knowledge of him, that the conscience may apprehend this for such ebim more fully and perfectly from day to day, oc. As long then as we live not understand in the flesh, which is not without sinne, the Law oftentimes returneth and Latin. doth bis office, in one more, in another leffe, as their Faith is strong or weake, and yet not to their destruction, but to their salvation. For this is the exercise of the Law in the Saints, namely the continual mortification of the flesh, of reason, and of our owne strength, and the daily renewing of our inward man, as it is said in the 2 Cor.4.

By this it may plainly appeare, how weake and wicked their flander is, that condemne us for Legall Preachers, and yet commend Luther as an Hercules of Gods glory in the point of free Justification. When as Luther doth not outly declare the nece fary use of the Law to bring us to free Justification by Christ; but that the Law is usefull so long as we live in the flesh for the continual mortification of the flesh, and renewing of the inward man. I may therefore say of them, as our Saviour said to the Scribes and Pharisees that seemed to stand for Moses, but rejected Christ bimselfe, John 5.45,46, Doe not thinke that I will accuse you to the Father, there is one that accuseth you even Moses in whom yee trust, for bad you beleeved Moles, yee mould have beleeved me, for be wrote of me. So I say, even Luther, whom they most magnifie, will surely condemne them, for had they beleeved Luther, they would have beleeved us, seeing Luthers testimony in the same with ours. And so I

frecially as do

Honey-combe

will

z.ubi fupra, p. 1 74.6.

Herev-consist

I will conclude Luthers words. On Gal. 3. v. 25. p. 174. b. This I far Luther on Gal. c (faith be) that thou mayest be able to answer, if any shall thus object. Cirift came into the world and at once tooke away all our fins, and cleane led us by bis blond, what need we then to beare the Gofpel, or to receive the Sacraments? True it is, that in at much at thou beholdeft Christ, the Law, and Sinne, are quite abolished. But Christ is not yet come unto thee, or if be be come, yet notwithft anding there are remnants of finne in thee, thou art not yet throughly leavened. For where concupifcence, beavieneffe of fpirit, and feare of death is, there is yet alfo the Law and Sinne. Christ is not yet throughly come, but when he commeth indeed, he driveth away feare and beavinesse, and bringeth pease and quietnesse of conscience. So farre forth then at I doc apprehend Christ by Faire, so much is . the Law abolished unto me, but my flesh, the World and the Devill de binder Faith in me, that it cannot be perfect. Right gladly I would that that little light of Faith which is in my heart, were spread throughout all my body, and all the members thereof, but it is not done, it is not by and by spread, but onely beginneth to be spread. In the meane season this is our consolation, that we having the first fruits of the Spirit, doe now becinto be leavened. But we shall be throughly leavened, when this body of finne is diffolved, and we fall rife new creatures wholly together with "Christ. Thus that learned Luther, very fully for us, and flat against them, Thus much by way of introduction. Now to the Confutation. the Louis win Same, namely is organist your in some

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good point of feet July be files. It t and a declare the near flag a softhe East to bring in the Wee Take.

and marchet which the 2 Colors

some and Phosifestina, from dess fland in Nicles, each part Thave peruled the greatest part of this Examination of the Sermons of Doctor Crift, which I judge Orthodox, and fufficient to convince any not wilfully blind, of the unreasonablenesse, and errors of Aminomian opinions, therefore I approve it to be imprefled. V July , with I proposed of ball . . . dier smal soit is en James Granford. ist for ho to



A plaine Confutation of diverse dangerous positions in the seven first of Doctor Crispes 14. Sermons, Intituled, (brist alone Exalted.

Serm. 1. Christ the onely Way.

Upon John 14.6.

I am the way, the truth, and the life: No man commeth to the Father but by mee.



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N his third page hee tells us, that there is hidden Manna in the very Pot, and page fourth he speakes of the fatnesse and marrow of that truth, and that it bath indeed an inebriating virtue in it, to lay a soule asserbe with the admirable sweetnesse and excellency thereof, and that no musick can so tickle the eares as this Truth may when it is truely

and throughly dived into; no nor tickle the heart neither.

Answer.

These straines of Rhetorick, much used by this Author, doe mar-

A Confutation of Dr. CRISPES dangerous

Cor. 3.4.

Specarion.
Weems Syn.
Ind.cap.30.
Like that flatterer, Ego contem si illum
pra me Teren.

marvellously allure and insnare the minds of many simple and unsetled soules, good and bad, making them believe that hee hath dived more deeply them others into the divine Truth of Gods word, whereas indeed these are but emicing words of mans wisdome, like a sweet or guilded baite that hides a sharpe and poysoned booke. For though hee would seeme to see more then others, yet hee either saith nothing in the matter of Gods free Grace, which hath not beene said before by our side, whom hee condemnes, or else straines the truth so farre, that hee wrests the Word of God, as some did Saint Pauls doctrine, to their owne destruction, 2 Pet. 3.16. setting it on the Rack, as some render the Apostles word.

Or, as hee faith himselfe, he dot inebriate, or make men drunk with his lushious, and over-sweet doctrine that hee hath delivered, which makes them over-consident, and swells them to such an height of selfe-conceit, that they contemne all other, as carnall, in comparison of themselves, as if they onely had the Spirit, and knew the minde of God in the mystery of mans

instification, and Gods free Grace.

D. Crifp, Pag. 2, 3. Sect. 2.

I will not spin out time about the Coherence and Analysis of this Text, the maine point is briefly this. Christis so our way that there is no com-

ming to the father, but by him.

In the handling of which truth, let me tell you, that I know this doctrine is generally received, as it is generally delivered; but I feare in the particularifing of those things that make up the full truth of the Doctrine, every spirit will not, nor cannot receive it.

Answer.

A man may say thus much of every truth, that every spirit will not receive it, yea indeed cannot, if it bee a truth of God, i Cor. 2.14. But hee had another meaning, and hee that runnes may read what spirits hee meant, for in all his Sermons hee seldome or never speakes against any prophane or Popish, but Protestant spirits, and specially such as are most humble, obedient and sanctified spirits, as shall evidently appeare by his owne words.

And indeed his particulars are such (some of them I meane) that I am sure the spirits of the Prophets cannot digest them, and therefore good reason hee had to suspect some of his particulars, as he doth.

D. Crisp.

Doctor Crifp, Pag 5,6,7. Sect.3.

First Christ is the way from the guilt of sinne. Hee alone is the way by which a poure sumer, even in this world, may bee pronounced an innocent person, and acquited and discharged from the fault and guilt of his sinne. It is impossible the Law should doe it, the Apostle speakes it expressly, Rom, 8, 2. And so the Doctor goes on, thewing that neither Angels, nor any righteoulnesse of man assisted by the Spirit of God, is able to doe this, but onely Christ, and his righteousnesse.

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This is the constant doarine of those men that hee seemes most to oppose, acknowledging and confirming against all Pa- mas Hookers pitts, the insufficiency of mans righteousnesse, and Al-sufficiency of Christs, unto Jultification. And yet this is the maine thing, which they would make men beleeve, that wee deny; How justly let the iffue judge. Thus much may fuffice for the nega- his foules Jutive proof, come wee now to the positive.

Doctor Crifp, Pag. 9. Sect. 4.

Am in would thinke there needs not much time to bee Spent to cleare such a truth as this is, being so currently carried along by the whole ters. Breame of the Gaspell: But beloved because I know tender bearts flumble much at it, give me leave to cleare it unto you by manifest Scriptures, such as are written in such great letters, as hee that runnes may read them.

Answer.

It is ftrange that tender hearts (as hee tells us) should stumble at luch a comfortable Doctrine, that is so current in the Scripture, and commonly taught, even before hee was borne, in this Land. I am fure it was not fo among the best Protestants, till such as hee mudded the streame, and marred the wholesome waters of Gods Word, by their vaine speculations, and falle Glosses in some particulars.

Doctor Crifp, Pag. 9. Sect.5.

Observe that in \$1. Pfabne, Wash me, faith David, what then ! I shall bec owhiten then Snow. Snow you know hath no spot at all, no fault, no blemish. David hall bee leffe blameable, have le ffe faultine ffe, and leffe spottednesse in him then is in the very Snow it felf.

An wer.

Observe here by the way that this and most of his proofs are putofithe Old Testament, for this point in hand; as Cant 4.7. Ifa.

Sec Mr. Thosoules Ben. by union with Christ. p. 115. 116. &c.alfo flific, p.132. &c And in genetall all our approved wriIfa. 53. Ezek. 36. 25. and 16. Lev. 26. 21. Pfal. 103. 12. and but foure out of the New : Epbef. 5.25. 2 Cor. 5. 21. 1 Job. 1. 9. Fob. 1. 29. almost two for one in the old Testament, which makes much against them, that shift of many places of the Old Testament, as if there were a vast difference in this point of Juftification, betweene them and us, the contrary where-

of I have sufficiently proved in the Preface.

This first manifest Scripture, as hee calls it, is manifestly againt him and his fellewes, viz. Pal 51 Wash me, faith David, and I fall be whiter then Snow, which hee gloffeth thus. Snow hath no spot at all, no fault, &c. David shall bee lesse blame able, have lesse faultinesse then is in the very Snow. Now David was (when hee thus prayed) a justified person, a man after Gods heart, fave in this matter of Vriah; yet is hee carnest for pardon, as well as for puritie: and therefore a justi-15.5 & 1 Sam. fied person hath need to pray for pardon whensoever hee hath contracted any new guilt; contrary to the Antinomian tenet, That a justified person needs not to pray for the pardon of sinne after justification. Now to omit other places, because the point is granted, see onely that, Ephes. 5.25.

Doctor Crisp, Pag. 11, 12. Sect. 6.

It is v. 26, 27.

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To come therefore to a clearer manifestation of the Gospell by a more cleare light, marke what the Apostle saith, Ephesians 5. 25. Christ doth there purge and fanctifie his Church, that hee might present it to himfelfe, not having spot or wrinkle, or any such thing, but that it may be holy and without blame, faith the Text; and the words runne in the prefent rense; Not that in glory onely wee shall bee without fpot; but now, even now wee shall be without blemith, we shall be without spot, ore. and that hee might now present us to himselfe.

Anfwer.

See D. Abbet against Bish. Chap. 4. of Juffif.Sedt. 2.

This clearer testimony, as he termes it, of the New Testament is cleare against him, even as he cites it. For he cites it for Justification, when as it is specially for Sanctification, and toucheth onely on Justification upon the by: as shall appeare by rendring the words aright, which he doth not. He gives the words thus. Christ doth purge and sanctifie bis Church, that be might present it to himselfe, not having spot, &c. Marke, by his owne words sanctification is here meant. But the words are more against him, as they are in our translation, Epbes. 5.

25, 26, 27. He gave bimselfe for it that he might sandifie and cleanle it with the washing of water by the word, that he might present it to himselfe a glorious Church, not having spot or wrinkle, &c. Now I pray you marke whether the words be in the present-tence or no, that be might present it to himselfe a It is the first glorious Church. Indeed those words not baving spot or Aorist. wrinkle are the present tence, but when was that to be in the Vide Pif. in present tence? even when it was presented glorious, that is, locum. in heaven, as interpreters expound it.

But poore man! he tooke it upon trust; for his Master Enton takes it just so in two severall places of his Honey-Combe. Chap. 3. pag. 30. and Chap. 11. pag. 313. 316. Of whom he hath borrowed most of his new Divinity, as may easily appeare to him that reads them both. Now I passe over his other proofe as granted, and come to an objection that he

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Doctor Crifpe, Pag. 13, 14. Sect. 7:

But some will object, Doe not those that receive Christ, Actually

commit sinne?

Ianswer, Yea, they doe commit sinne, and the truth is, themselves can doe nothing but commit sinne. If a person that is a belier ver bath any thing in the world, he bath received that, if he doe any thing that is good, it is the Spirit of God that doth it, not be; therefore he bime fe doth nothing but sinne, his soule is a mint of finne.

Answer.

I thought this strange, when I first read it, but I have read See the Honyit since in their fore-mentioned Antesignanus or Standardbearer, which makes me cease to marvaile. But I must tell them, that Saint Paul, whom they would seeme most to follow, faith otherwise. For speaking of his combate between the field and the spirit, he concludes thus. So then with the mind, I (my selfe) serve the Law of God, but with my flesh the Law of sinne, Rom. 7. 12. And whereas he faith, 1 Cor. 15. 10.I laboured more then they all, yet not I, but the grace of God which was in mee: the meaning is, that it was not he chiefely, or of himselfe; but by the grace of God inabling him.

Therefore we hold against the Papists, that would fasten an abfurdity

Honey-Comb

absurdity upon us, as if we said that the holy Chost doth be leeve and love in us; we hold I fay, that we our felves doe be.

leeve and love, &c. by helpeof the holy Ghoft.

But feeing he confesseth that beleevers can doe nothing else but commit sinne, and their soule is a mint of sinne, then I may fafely hence inferre, that all beleevers are subject to the Law of God, for where there is no Law there is no transgreffion. for sinne is the transgraffion of the Law, I John 3.4. And again. how can this stand with that which they hold, to wit, that they that are justified, are so sanctified, and purged, that they are now, for the present, without spot or wrinkle? But especially how can this hold with that of the Apolle, He that is borne of God sinneth not? 1 John 2.9. which even Master Chapes pag.77. Eaten himselfe, thus expounds, That be cannot chuse but wresik and frive against all finne, both in himselfe and others, and zealously follow bolinesse, Honey-Combe, Chap. 5. Pag. 77. If the faithfull soule be amint of sinne, how is it so set against sinne? how

Doctor Crifpe, Pag. 18, 19. Sect. 8.

is it lo zealous after holinesse?

Christ is the way also, from the power of sinne. There is a threefold power of sime. First, A reigning power: Secondly, A tyrannifing power: And Thirdly, a buftling power of finne: and all three distinct. Christ is a way from all these sorts of sinnes in beleevers.

Concerning all which we will not contend, but onely fet this downe because of that which followes.

Doctor Crifpe, Pag. 22.

Though there be ebbings and flowings of the outward min, nay of the inward man in the bufine fe of functification, yet this is ocrtainely irne, that beleevens are kept by the mighty power of Gid through Faith unto Salvation. They are kept in holine ffe, sinceritie and simplicitie of beart, but all this bath nothing to doe with the peace of bis soule, and the salvation and justification thereof.

an in Answer Here, having spoken the truth concerning functification or be line fe, oc. hee must needs have a fling at them as you shall find his manner alwayes is. But what? have these nothing to

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doe with the peace and falvation of the soule, because they are excluded from justification? The Pfalmist saith, God will speake peace to bis Saints, but let them not turne againe to folly, Psal. 85.8. And St. Paul saith, Not by worker of righteonsnesse that wee bave done; but according to his mercy hee saved us; by the mashing of Regeneration, and renewing of the Holy Ghost, Tit. 3.5. As mercy is the moving cause, so regeneration, and renewing of the Holy Ghost, is a meane of saving our soules.

Doctor Crifpe, p. 22. Sect. 9.

Christ is hee that justifies the ungodly, Christ is hee that saves the soule, Christ is hee that is the Peace-maker, so all this peace depends upon Christ alone. Beloved, if you fetch your peace from any thing in the world but Christ, you will fetch it from where it is not. This people, saith the Prophet Jeremiah, hath committed two great evils; what are they? They have so saken mee the sountaine of living waters, and have digged to themselves pits and eisternes, that will hold no water. What is that Fountain of living waters? Christ is the Fountain of peace and life, and men for sake that peace that is to bee had in Christ, when they would have peace out of righteousnesse of their own, out of their great inlargements, out of humiliations. These are broken cisternes, what peace is there in them?

Answer.

That of Jeremy being in chap.2.13. is as farre distant from this matter in hand, as East and West, Heaven and Earth. Jeremy speakes of them that Prophesied by Baal, and walked after things that did not prosit, ver. 9. who had changed their God for them that were no Gods, ver. 11. But here the Doctor speakes against those things which God hath commanded and commended as necessary, yea, and wrought in us by Christ himselfe, to wit, holinesse and sanctification, and sincerity. How then can hee say wee for sake Christ, that by these duties seeke salvation? These are not Cisternes of our own digging, but of his appointing, and wee use them and humiliation, &c. onely in conscience to his command, not as meritorious causes, but subordinate meanes of our salvation, in the name of Christ.

Againe, hee told us before, that if a beleever do any thing that is good, it is the Spirit of God that doth it, not bee, pag, 14. now here hee

calls righteousnesse our owne, though wrought by Christ; (for if her understand any other righteousnesse, he goes from the thing is hand) what is this then, but to disgrace righteousnesse and boliness I. ... Answer to the first Sermon.

Doctor Crifp, Pag. 23. Sect. 10.

These are broken Cisterness, and what peace is there in them? It there not sinfulnesse in them? Who can say I have washed my hands? If there hee sinfulnesse in them, where then is there peace? Sin speakes nothing but warre to the soule; let me tell you beloved, you that looke after peace from the subduing of your sinnes, what peace can it afford you in safe there bee any desocis of subduing of your sinnes? There can been peace. Suppose God bath nothing in the world to charge upon you, but onely that sinfulnesse in the very subduing of your corruptions, what peace could you have?

Answer.

Having spoken of righteousnesses, sanctification and sinceritie, hee askes, what peace is there in them? I answer, there is a twofold peace, first with God, this is onely from faith in Christ, Rom, 5. I. Being justified by faith wee have peace with God. Secondly, peace of conscience, this hath much dependance upon sanctification and sinceritie, 2 Cor. I. 12. Our rejoycing is this, the testimony of our conscience, that in simplicitie and godly sincerity, not with shift ship wisdome, but by the grace of God wee have had our conversation in the world. Hence St. Johns phrase, by this wee know that we know him, if weekeep his Commandements, I Joh. 2.3. and also 29. yeeknow that every one that doth righteousnesses borne of him. Wee doe not looke for peace of conscience from the subduing of our lusts as the primary cause, but as a sure signe and concomitant of the same.

Doctor Crifp, Pag. 23. Sect. 11.

Suppose your eyes were enlightned to see your selves, how much silthinesset bere is in all your wrastlings, I say how much desicts and infirmities might you see? could you choose but fall soule upon your owne spirits for these infirmities and desects of your best performances, seeing the wages of sinne is death?

Answer.

One would thinke these men were very humble and sensible of their sinnes, that thus viline the best works of beleevers,

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and yet they hold that fuch need not forrow for their finnes. I decould faine know why they so aggravate the sinnes of justified persons, and yet slight godly forrow as they doe, seeing that the Apostle doth so much commend it, as he doth, 2 Cor. 7.9, 10, 11.

He askes if we can chuse but fall fou'e upon our owne spirits, when we see the filthinesse and infirmities of our wrastlings with sinnes.

I answer: we cannot chuse indeed but fall foule upon our selves, and say with the Apostle, O wretched menthat we are, who shall deliver us from this body of death! Rom. 7,24. And also with Luke 18.v.19. the Publican, Lord be mercifull unto us simmers.

Now let us aske them, whether upon the light of their defects they fall thus foule upon themselves or no? I am afraid they follow the Pharisee rather than the Publican, boasting rather of, than praying for pardon of sins.

Doctor Crifp, Page 23; 24, Sect. 12.

Therefore I give this bint by the way, when as I speake of the power of Christ subduing sinne, because from the power of it in menthey are too apt to thinke their peace depends upon this subduing of sinne. If their sinnes be subdued, then they may have peace, and if they cannot be subdued, then no peace. Fetch peace where it is to be bad, let subduing of sinne alone for peace, let Christ have that which is his due. It is be alone that speaks peace.

Answer.

How strangely doth this Doctor crosse himselfe! he confesses that Christ by his power doth subdue sinne in us, as well as satisfie for our sinne, and yet he condemnes those that in some kind seeke peace from the power of Christ subduing sinne in them, as if by this they wronged Christ of his due. But let me tel them, that if Christs power is seen as well in sanctification as in justification, what wrong can this be to Christ, to seeke and settle peace in our consciences, as well by sanctification as justification? And therefore they will be found to doe the greatest injury to Christ, that so derogate from sanctification, and subduing of sinneas they doe, which is acknowledged the worke of Christ, and not of man onely. Beside, where doe they read in all Gods word, that he was ever angry with his people for seeking comfort in sincere sanctification, and holinesse? I can shew the contrary.

See how good Hezekiah pleads with the Lord, Ifa. 38.2. Remember now O Lord I befeech thee, bow I bave walked before the in truth, and with a perfect beart, and have done that which is good in thy fight. Hereupon he was not rejected, but received a most gracious answer, verfe 5. Go, Say to Hezekiah, Thus Saith the Lord, I have beard thy prayer, I have feene thy teares, behold I will adde unto thy dayes fificene yeeres. Moreover, when the Lord had cond emned their hypocriticall holinesse and services, I/a. 1. 11,12. &c. being much offended with them, fce what course he prescribes them, to make their peace with him, verse 16, 17, 18, 19. Wash ye, make you cleane, take away the evill of your doings from before mine eyes; cease to doe evill, learne to doe well; then what followes? Come nore, let us reason together, Saith the Lord, though your finnes be as fearlet, they shall be as white as snow-if yee be milting and obedient, yee Shall eate the good of the Land. I doe but cite the very words of the Text, (to use the Doctors owne words, page 9.) therefore cavill not lest yee be found fighters against God: and let me adde, lest yee be found fighters against goodnesse alfo, which is of God. Say not, as some use to doe, these are out of the old Testament, for so is that place upon which the Doctor used those words, to wit, Camt. 4.7. And as for the New Testament, that differs not from the Old in this particular. For faith the Text, Chrift was exalted to be a Prince and Saviour, for to give Repentance unto Ifrael, and forgivene ffe of finnes, Acts 5.31. And after his refurrection, the charge he gave his Apostles was this, to preach Repentance and Remission of sinnes in bis Name among all Nations, beginning at Jerusalem, Luke 24.47. Mark, first Repentance, and then Remission of sinnes. This is Christs order, and woe be to them that under pretence of honouring Christ doe crosse his holy order. Wherefore let others judge, what may be thought of these words of the Doctor, Les subduing fins alone for peace let Christ bave that which is bis due : Seeing Christ doth subdue sinne as well as justifie us, by his owne do-Arine formerly delivered.

The Answer to the second Sermon on the same Text.

John 14, 6. I am the way, &c., pag. 25.

In this Sermon, first he saith, as Christ is the way from sin,

Page 25.

fo from wrath; and he expounds himselfe thus in the same page, Christis so the way from wrath, that all that receive Christ are wholly discharged, both from Gods affection of wrath, and from the effects of that affection of his. Wrath (faith he) is considered in these two respects. First, simply, as the displeasure it selfe of God. Secondly, in the fruits of this offence, that he manifests in the expression of his indignation and displeasure,

First, from the affection it selfe of wrath; let me tell you, beloved, (I would to God you could receive it according to the manifest evidence of Scripture) God doth no longer stand offended or displeased, though a beleever, after he be a belee-

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Answer.

. You see he is jealous that this Doctrine will not be received, according to the evidence of Scripture. But he needed not to feare. For it is granted by our Divines, That when a man is justified, God is never so displeased with him as to take away his favour from him, or cast him off, but yet his Spirit may be Ephes. 4.30. grieved, so as to reprove and correct him in love, as a Father his sonne in whom he delighteth, Heb. 12. 5, 6, 7, 8.

Doctor Crifp, Page 26. Sect. 2.

God faith, Anger is not in me, 1/a.27.4.

Answer.

The word Chamabin the Originall is rendred excandescentia, burning, or hery wrath, which the last translation cals fury, very fitly; which teacheth what kind of Anger is not in God, to wit, consuming wrath, or anger of an enemy to destroy. Yet may God be said to have a Fatherly Anger, which may stand See Psal. 74.v.s with love; for the Scripture speaks of God after the manner & 804. of men. Hence Rev. 3. 19. As many as I love, I rebuke and chatten. Rebukes and chastisements are effects of anger, as well as of love.

Doctor Crisp, ibid. Sect. 3.

And in the 53. of Isay among ft many other notable expressions of Gods being well pleased towards poore sinners through Christ, towards the latter end of the chapter, be faith, He shall see of the travell of his soule and be satisfied, satisfied here is as much as pacified: The travell of the

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force of Christ makes God fuch amends for sinfulneffe of all beleevers. that be can no longer fand effended and difpleased with them. An wer.

This place is meerly mistaken, for tis all spoken of Christ himselse, who shall see of the travell of bis owne fonte, that is, the fruit of his travell and fufferings of his foule, as may eafily appeare by the words going before and following after. When thou falt make bis foule an offering for sinne, (speaking to God the Father) be shall fee bis feed, and prolong his dajes, and the pleafure of the Lord shall prosper in his band speaking of God the Sonne verfe 10.) then prefently followes be fall fee of the trave! of bis foule, and be fatisfied, verf. 11. then followes, by his knowledge (ball my righteous fervant justifie many, for be fall beare their iniquities, faith the Father of the Sonne in the same verse : shewing that this was the travell of his foule that he should fee: namely, those many that he should justifier Pesides, the very phrase fignifies so much, which is not, he shall see the travell, but of the travell of his foule. &c.

I note this, not, but that a wifer man than my felfe may be mistaken in a place of Scripture, but because he takes so much upon him, as if he faw more than others in this matter, and also because he makes so often whe of this place in the same mistaken sense. His other places I passe over as being ordinarily used by our Divines on the same occasion.

Doctor Crifp, Sect. 4. Page 28.

Beloved, I understand not what clouds are in the mind and judgement of other men : To me it feemes there is no treat more abundamby cleared in all the Scripture, then this one truth of the transacting of our finnes, and confequently the offence of God for this finne, that it is wootly laid upon the backe of Christ, and fo a poore soule bath reft from the indignation of God, &v.

Pembles

as and charitante want of the country as Here he would make men beleeve that most of our Divines Vindicia fidei. have a cloudy, and he himselfe a cleare underst anding in this point; pag. 72,73,74. when as you shall finde our men farre more cleare and faire in Hooker Soules this particular, than he and his fide, as may appeare by their juflifion 2 Cor. writings. See Mafter Thomas Hooker on 2 Cor. 4.21. The foules 5.21. pag. 166. Justif. pag. 166. and so forward. Secalso Master Baynes Helpe

to happinelle, pag. 129. 132. 60. 6 160. 6 162. 6c. to pag. 173 I forbeare to name any other but English writers, because I aime this chiefely for fuch as understand no other Authors.

Doctor Crifp, Sect. 5. Page 31. In briefe, Christ is so the way from wrath, that be doth never punife any beleever, after be is a beleever, for finne, Gc.

Anfaer.

This is the constant opinion of all our Writers, as you may See Mr. Tho. fee clearly in those newly quoted, in those very places, and in- Haker Soules finite other English and Latin Authors. From whence I doubt Just p. 289. not but he had most, if not all, his proofes; and the rather doe I thinke so, because he useth one place which is used by our Divines, but miltaken both by them and him. The place is in his page 32. out of Ifa. 61. 3. He bath trodden the Wine-presse alone, be looked for some to belpe, and wondered, and there was none, verse 5. No creature in the world was able to be a belper with bim. These are the Doctors words, which place of the Prophet cannot be meant of Christs fuffering for finne, wherein he expected no helpe of any creature, but of his conquering, and caufing his enemies to fuffer. As will eafily appeare to those that consider the coherence of the words, compared with Rev. 19. 13. for you fee our Saviour is an agent, not a patient in those parallel places, and is not pressed or trodden in the Wine-presse, but treadeth and preffeth others.

Inote this mistake the rather, because I would have his fol- not Destor inlowers understand, that this Doctor is not infallible, or with- fallibils. out failings, and therefore that they would not take things upon truft, but try all things, and hold fast that onely which is

good, 1 The .5.21.

Doctor Crifp, Page 33. Sect.6.

1, but are not afflictions of beleevers for their sinnes?

I answer, no; afflictions are to beleevers from sinne; but not for fin. What is the meaning of that, will you fay? This, God in afflicting of beleevers doth not intend to punish them, as now laying on them the defert of sinne, for that is laid upon Christ, but he doth afflict them in part to be an help to preserve them from sinne: I say, all affictions to bekevers are to keepe them from sinme rather than punishment unto them for finne.

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Answer.

This distinction is filly and contradicts it selfe. He faith. A flictions are from finne, but not for finne, and he faith, they are from sin, because they are a belpe to preserve from sin. This is pure. non-sense: As if a man should say, This medicine is from the Plague, because it will preserve one from the Plague. That cannot be said to be from a thing which preserves from it. Behold also the contradiction in this distinction. He saith afflictions are not for smne, but from sinne, that is to preserve from it. Now if you marke well, he should rather say afflictions are for finne, because they are to preserve from sinne, even as we fay a medicine is for the Plague, which preserves from the

Plague. And he confesses pag. 34. that God sees that afflicti-

ons will purge and take away bad humours. So that whereas

he said afflictions are not for sinne, but from sinne, he croffeth

Membra diftinctionis non debent coincidere. but these doe, for in that af-Histions are from fin, fo as to purge from finne, they are himselse; for if they be from sinne, that is, to free from sinne, therefore for finne.

then they are for finne.

We do not say that they are properly punishments for fin to those that believe, yet we say they are for the purging and preventing of finne. And we also hold, that they are fatherly chastifements and corrections for sinne. Rev. 2. 19. As many as I love, I rebuke and chaften. What he rebukes he chaftens: Now he rebukes for finne, therefore he chastens for finne. Pfal. 39. 11. David faith, When thou with rebukes dost corret man for iniquity, thou makest bis beauty to consume away, &c. And the Apostle saith, For this cause many are weake and sickly among you, oc. even among them that were judged of the Lord, that they might not be condemned with the world, 1 Cor. 11. 30. 32. Wherefore was holy Zachary struck dumb, but because of bis unbeliefe? Luke 1.20. And Saint Piter faith, The time is come that judgement must begin at the bouse of God, (as they are opposed to the wicked and ungodly) for it followes, and if it begin at us, what shall be the end of them that obey not the Gofpel of God? and if the righteous scarce be saved, where (ball the ungodly and sinner appeare? I Pet. 4. 17, 18.

But why did the Doctor coyne this distinction never heard ofbefore, at least in Gods word? I know no reason why, unlesse it were to keep people from godly forrow and hearty humiliation for finne, which he is still snarling at, as you may ofton see in these Sermons: which being once granted, will open such a gap to all ungodlinesse, that it will be the ruine of all Religion.

Doctor Crisp, Page 36. Sect. 7.

Give me a beleever that hath set his footing truly in Christ, and he blasphemes Christ that dares serve a writ of damnation upon that person. Suppose a beleever he over-taken in a grosse sinn; it is a desperate thing in any man, so much as to serve a writ of damnation upon this beleever.

Anfwer.

So is it a desperate thing to say absolutely, that any man shall be damned, though for the present he be an insidell, therefore his Law-termes and Logick might well have beene spared, and his exceeding heat in this businesse needed not. For we dare not serve a writ of damnation upon an Atheist, because he may be brought to the knowledge of the truth. And yet we dare say to a believer in profession, that fals into grosse sinne, that unlesse be repent be shall perish. And more than this, we dare excommunicate such, and deliver them to Satan, as the Apostle saith, for the destruction of the sless, that the spirit may be saved in the day of the Lord Jesus, I Cor. 5.5.

Doctor Crifp, Page 36. Sect. 8.

And I say unto thee thy selfe, who ever thou art, that art ready to charge damnation upon thy selfe, when thou art over-taken, thou doest the greatest injury to the Lord Jesus Christ that can be, for in it thou directly overthrowest the fulnesse of the grace of Christ, and the sulnesse of the satisfaction of Christ to the Father.

Answer.

See how violently this Doctor is carried against a poore humble soule, that charges damnation upon it selse, because over-taken with grosse sinne, (for that is mentioned before) as if this were the greatest injury that can be done to Christ Jesus. This is the next way to make them believe they have sinned against the Holy Ghost, which tender consciences are too apt to charge themselves withall; for this is the greatest injury that can be done to the Lord Jesus, to sinne against the Holy Ghost.

And furely those that curse and sweare by the name of the Lord:

Lord Jesus, by his bloud & wounds, &c. and such as deny Christ, as Peter did, and persecute him, as the Scribes and Pharisees did, doe greater injury to Christ than these which condemne them-

selves for their groffe fins.

Obusthey directly overthrow the fulnesse of the Grace of Christ, we. I will not say this is a direct tye, but I say it is utterly false, and that they doe more wrong to these poore soules in saying so, than these doe unto Christ. For when they thus charge damnation upon themselves in time of temptation, they doe not question Christs satisfaction or sulnesse of grace, but their own saith and condition, searing that they are none of Christs.

Doctor Crifp, Page 36,37 Sect. 9.

Object.

Answer.

But you will say unto me, this is presumption. Then may a man go on, and doe what he lift, there is no seure of damnations &c.

It is true, were a man to be guided by bimfelfe, and to order his own way according to the pleasure of his owne will; But beloved, you must know, that the same Christ that hath borne the wrath of the Father, and the effects thereof, and doth free poore sinners from damnation, the same Christ doth take as strict an order, to restraine and keep in the spirits of a man, as to save that man, or,

Answer.

If this be true, then why should he lay such a sinne to the charge of those before mentioned, for charging damnation upon themselves, upon occasion of falling into groffe sinnes? for may not a man suspect himselfe to be no true believer, when he cannot see Christ hath taken such strict order, as to restraine and keep his spirit from such sins?

Marke, I doe not say, that any sinne can cut off a true beleever from Christ, or hinder his salvation, but it must needs shake his hope and considence, and hinder his consolation, if he sall into grosse sinness as David did. See Pfal. 51. Title and Text. And therefore the Aninomians, that are so little troubled at grosse sinness, but can presently close with Christ upon such soule sals, they are of another spirit than holy David was.

violati tomany Doctor Crifp, Page 38. Sect. 10.

Why must not bell and damnation be a bridle to keepe men in, will you say? Marke what the Psalmist speaks, Psal. 110.3. Thy people shall be a willing people. Here you see how tame the people of God,

the people of Christ are, thy people are a willing people; how fo, for feare of domnation? No fach thing, but in the day of thy power, and in the beauty of holineffe they shall be a willing people. Animer.

This contradicts what he said before in the same page, to wit, that God hampers Epbraim, meaning by chattifements, as appeares by by the 37. page, I have heard Ephraim bemoaning himselfe thus, 'Thou halt chastised me, and I was chastised as a Bullock unaccustomed to the yoke, here is a wild Bull, saith Jer. 31.18. the an unruly creature: you may be fure Ephraim was thus, & 19. God hampers Ephraim well enough for all this, &c. And yet here he makes as if hell and damnation might not be threatned as a bridle to keepe men in, or to humble and hamper them. I am fure our Saviour threatned the damnation of hell to some. Mat. 23.33. and he threatned to remove the Candleltick from E- Marth 23.33. phelus, Rev. 2. And to them of Thyatira he threatens great tribu- Rev. 2.5.22, lation, verfe 22, and to kill them with death, verfe 23, and to 23. spew those of Laudicea out of his mouth, unlesse they be zealous and repent, Ch. 3.16.19.

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Doctor Crifp, p.39. Sect, 11.

. The graffe and pasture is so sweet, that Christ bath put a belecver inte, that though there be no bounds to keepe in fuch a foule, yet it will never goe out of this fat pasture to feed on a barren common.

This he bath faid, but not proved, that the pasture is so fiveet, be indeed, as hee makes the matter afterward, it is unreasonable sweet. But his Christ differs from the true Christ, who told his Disciples that dreamed of such dainties, that they must drinke of a bitter cup of affliction; and in generall, whosoever mill come afran Christ, must deny himselfe, and take up his Crosse daily and follow bim, Luke 9. 23. And that which keepes us from breaking our bounds, is rather bitternesse than sweetnes, 1 Joh 3.9. as the Scriptures testifie, and the feed of God remaining in us, 1 Pet, 1,23. which is immortall.

- Lang the Doctor Crife, Pag. 43. Sect. 12. Wil of bah

Speaking that Christ is a way to all those graces, that are fraits of the grave and favour of God he gives some instances.

The first of all these kinds of the grace of God that he doth ever beflow

stewbat be is; Here begins a closing with Christ, to see a need of him, and to see the usefulnesse of him being received. Now marke this great businesse of opening the eyes, and you shall see, he is the way unto it; Ita. 42.6. I will give thee for a Covenant to the people to open the blind eyes: you see it is Christ that must open the blind eyes of men. Beloved, men are mistaken, that thinke that the Law makes men to see their owne vilenesse, for a gracious sight of our owne vilenesse is the onely worke of Christ. The Law is a Looking-glasse able to represent the filthinesse of a person, but the Law gives not eyes to see that filthinesse, and

See Serm 6.

ALES AND

Here the Doctor hath said enough to overthrow much of that he teaches afterward. For he holds that Christ justifies before any qualification is wrought in us, before any alteration at all, and here he saith that first Christ doth open our eyes to see a need of Christ and usefulnesse of him, and so begins a closing with Christ, whereupon sollowes justification. But of this hereafter.

Next he notably bewrayes his malice against the Law of God, shewing himselfe a right Antinomian. Men are mistaken, saith he, that thinke that the Law makes men fee their owne vilenesse, and why? because this is the onely worke of Christ, this is his reason. Why, no more doth the Gospel open the eyes, if Christ alone doe it without use of these as instruments. He might therefore as well exclude the Gospel as the Law. Therefore I said before, that he here bewraies his malice to the Law, and shewes himselfe an Antinomian, how soever he declines the name afterward in his ninth Sermon.

We are not militaken when we hold that the Law is an infirument to open or inlighten the eyes, and Christ is the prinMal 19.7.8.8. cipall. Read Pfal. 19.7, 8. The Law of the Lord is perfect, converting the soule: The Testimony of the Lord is sure, making wish
the simple. The Commandement of the Lord is pure, enlightning the
eyes. And so likewise Ministers are said to open mens eyes by preaching the Word, and to bring them from darknesse to light, Acts 26.18.

So that the Law by Christs appointment is more than a Looking-glasse. Yea Doctor Crisp himselfe saith afterward out of

Pag. 107

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the Psalmist, that the Commandements of God give light unto the eyes, and the Guspel out of question makes the simple wise, page 107.

Wherefore as the Law cannot give light but by virtue of Christ the Law-giver, so will not Christ give light or sight, but by his Law and Word, though the Doctor intimate otherwise, as though he did it by immediate inspiration.

Doctor Grifp, Pag.44. Sect. 13.

Secondly, repentance is a great grace, yet you shall finde, beloved, in the 13. chap of the Acts, that it is meerely the worke of Christ to give Repentance unto men. God bath set him up to be a Prince and a Saviour, and to grant Repentance unto life.

Answer.

We teach Repentance more and better then they doe, and we say that Christ must give Repentance according to that, not Ass 13. but 5.31. and 11.18. God is said to give Repentance unto life. But yet we suspect his word [meerely] when he saith It is [meerly] the worke of Christ. If he take meerly for without meanes, or immediately, we utterly deny it. And say, that Christ doth not meerly, that is, without meanes, grant Repentance, but by the ministery of the Word, that doth preach Repentance and Remission of sinnes, according to that commission, Luke 24.47.

Doctor Crifp, Pag. 45. Sect. 14.

Faith is a great grace of graces, and the root of all graces to beleevers, and it is properly Christ, and none but Christ, that workes faith in a believer; the Apostle speakes expressely, Heb. 12, 2, looking to Jesus the Author and finisher of your faith, &c.

Answer.

This we constantly affirme that Christ is the Author and sinisher of our faith, yet Christ workes this faith by the ministery of men, for faith comes by bearing of a Preacher sent, Rom. 10. 15, 17. But how will be make this good, that Faith is the root of all graces, seeing he saith knowledge is a grace that is wrought sirst? And why did he put Repentance before Faith, unlesse it went before it? or else doth he make Faith and Repentance the same, as some of his followers say they are? It seems he makes little or no difference between them, because he puts

Matth. 27.3. Afts 8.13. them in the fame feries or fection, and doth not fay. Thirdly, when he faith that Faith is a great grace, &c. He might have done wel to have told us, what Repentance and Faith he means, For Juda repented, and Simon Mague beleeved. If any of his followers fay that this is cavilling, because we must needs understand him of true Faith and Repentance, but the faith of Simon Mague, and repentance of Judas was not found and faving: Then I reply, that the Doctor disputing so much about Justification and the Covenant of free Grace as he doth, should not fo flightly let passe Faith and Repentance, and not once in all these Sermons cell us what they are; onely hee speaks a little of Faith, that it is a comming to, or a receiving of Christ and this is all: which I must needs note as a groffe overfight at the best if not a wilfull neglect. And for I have done with his feeded Sernton but 5. 11. and 11. 13. Our is fail the give Recontance

An Answer to divers things in the third Sermon, p. 52.
upon the same Text. John 14.6. I am the way, &c.

In the beginning of this Sermon he labours to cleare that which some stumbled at, as he saith, to wit, this Position. The punishment or rod of God, or rather chastisement, is not for sinne, but from sinne: wherein he saith much what as he did before, not any whit clearing his unsound distinction, onely he seemes to say something more pag. 54. God beretofore as silicted for sinne, now God doth afflict men from sinne, saith he, This is all the sinit saith the Prophet, to take away their sinnes, not to take away their present sinne, as if as sliction did make an end, and so blot out transgression, this doth directly strike at the heart of Christ himselfe; Dut this is all the fruit to take away sinne, that is, to breake off sinne, to prevent sin.

A to be got Answers town this trop a post to

But he should have told us the reason why God heretofore assisted for since, and not now. This strikes I am fure at Christs heart, as if his sufferings were not all sufficient in all ages as well as in this last age. So we must needs understand his words, and then he hath sun a faire thread to strangle Christs sufferings in regard of the antient Church. But I know where he learned

learned this, even of his old Matter Enton.

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But how lover, he makes good what I faid before, That if it be from sinne, that is, to take away or breake off sinne, then from sinne and for sinne are the same in effect, and are not distinct; as they should be by his other words, making them opposit. For that is for sinne which is to breake off from sinne.

Doctor Crifpe, Pag. 54, Sect. 2.

If you will but carry it clearly without carping, or a spirit that feekes contention and quarrelling, you shall never need to stumble at such a position as this.

Answer.

This man would have us swallow all without chewing, and so chooke our selves with bones in stead of meat. But if he will have men not to stop, or stumble at his doctrine, he must carry the matter more clearly then he doth, or more cleanly at the least, and not forsake the ordinary phrase of Scripture, and coyne distinctions to confirme his owne devices. But to mend the matter, he tels us next, That

Doctor Crifpe, Pag. 55. Sect. 3.

Afflictions are the smiles of God, as gracious as the chaycest embraces. God doth never manifest a loving stroking of the soule more then be doth when he afflicts it.

Anfwer.

This is a plaine Paradox, and he may as well make men beleeve any thing as this. As if striking and stroking were all one.
They may indeed proceed from the same fatherly affection,
and tend to the same end, which is all that his reason annexed
doth prove; but to say, God smiles when he afflicts, or that
afflictions are his gracious smiles and choycest embraces, is very
strange Divinity. No marvell they make so slight of sinne, and
Gods fatherly anger, when his spirit is grieved, and so slight
mourning and humiliation for sinne, seeing they are taught,
That afflictions are the smiles of God.

I'm perswaded notwithstanding, that they would be loath God should send many such smiles upon them. If he should as I suppose he will, if they belong unto him, I believe their faith

will faile them in that particular.

E 3 Doctor

Doctor Cripe, Pag. 55. Sect.4.

Next be tels m what kind of way Christ is to those that came to the Father by bim. Take notice in general, that the Lard bath laid om Christ a way with all the possible conveniences that may, either winne a people to this way, or satisfie and refresh a people that are in this way. He bath (o furnished Christ the way with all possible accommodations, as there cannot be devised what the beart of man bimselfe can desire, but be shall finde it in this way Christ. All which the Dostor speakes by way of motive, as he faith, to firre them up and quicken them to fer footing into

Answer.

This I confesse is an admirable way to winne and workeupon good and bad, and therefore very dangerous, if these bedelutions, plaufible and pleasing to flesh and bloud, as wee shall finde anon. But let them tell us by the way, how this can stand with that of our Saviour, Matth. 10. 34. Thinke not that I am come to fend peace on the earth, I came not to fend peace, but a foord; for I am come to fet a man at variance against bis father, and the daughter against ber mother, &c. verse 35, 36. And that in Luke 14. 33. Who oever be be that for faketh not all that be hath be cannot be my Disciple. Is it so easie a matter to forsike all, father and mother and wife and living and life it felfe, as you may fee the particulars, ver. 26? You may therefore clearly fee, that our bleffed Saviour and Doctor Crifpe doe wonderfully differ, and that he teacheth another Christ, and a wrong way to Heaven. Now to the particulars.

D. Crifp, Pag. 56. Sect. 5.

In the first place there is this great and ineffable excellency, and accommodation in Christ the way, that he is a free way for all commers to enter into, without any cause of feare that they shall trespasse by entring. He is a free way I fay, a way that cofts nothing, a way barred up to no person what sever oc. of single and and and and a leading

Answer ... in the contract the contract to Hetels us here that this way is so free that there is no canse of fewe for any that will come : Indeed as he orders the way, it is enough to take away all feare, even the feare of God, for I dare say, those that have least feare of God will like this way well enough; but not Christs way. For, as I said before, our Saviour

Saviour Christ tels us, that if any man will come after him, he must demy himselfe, and take up his Crosse and follow him, Matth. 16. 24. And except a man be borne againe, he cannot enter into the Kingdome of Heaven, John 3. 3, 5. And whereas he saith, This way costs nothing, and is barred up to none whatsoever; I say, let men take heed, lest they be deceived by this way. It is true, Christ of-Rev. 22.17. fers grace freely; but yet whosoever will have Christ, must see such a necessity of him, and an excellency in him; as that they must be willing to lose all for him, for be that loves father or mother, some or daughter, more than Christ, is not worthy of him, that is, shall have none of him, Mat. 10.37.

Afterward the Doctor declaring how deare it cost God the Father and the Son Christ himselfe, though it cost us nothing, hath some strange passages, for he seems so ravisht, as if he were

beside himselfe.

Doctor Crifp, Pag. 58. Sect. 6.

Must it not go neere to God to part with such a Sonne? Nay, must it not go neere to him that be himselfe must be, not onely a spectator of all that cruelty, but he must be the principall Actor himselfe in all the Tragedy? He doth not onely leave Christ to men, but when mencould not fetch bloud enough, he takes the rod into his owne hand, and will fetch bloud himselfe from his beloved Sonne. It pleased the Lord bruise him, saith the Prophet, Isa. 53. It did not onely please the Lord that men should bruise him, but it pleased the Lord himselfe to bruise him: It was a strange apprehension, that God should looke upon the anguish of the soule of Christ, and in stead of breaking out into suriousnesse against the instruments of cruelty, he himselfe should be satisfied with hebolding it, as much as to say, it did his heart good to see it. He shall see of the travell of his soule, and be satisfied, not mely satisfied towards men, but satisfied in himselse.

And a little after he addes. One would thinke God should rejoyce to see the confusion of his enemies, and not rejoyce to see the hitternesse of the

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Answer ... in the the burn at her Hetels us here that this way is so free that there is no canse of feare for any that will come : Indeed as he orders the way, it is enough to take away all feare, even the feare of God, for I dare say, those that have least feare of God will like this way well enough; but not Christs way. For, as I said before, our Saviour Saviour Christ tels us, that if any man will come after him, he must demy himselfe, and take up his Crosse and sollow him, Matth. 16. 24.

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not this a contradiction? And whereas he faith it pleased God to bruise him, the meaning is not, that he tacke pleasure or delight in bruising of him, that were cruelty to doe, and blaspheny to affirme; but the meaning is, bethought good so to doe, to shew his love to his Elect: yet mark how he goes on against sense or reason.

Doctor Grifp, Pag. 56. Sect. 7.

This it cost the Father, be must not onely behold or allow the sufferings of his Sonne, but be must be an Actor of it himselfe, nay be must

be pleased in it. Answer.

Was it such cost to the Father so be pleased? yea, to be exceedingly pleased, as he saith in the next words? Can it be imagined a trouble or griefe, (for that is the cost he speaks of) can it be imagined I say a great trouble or griefe to be exceedingly pleased? what non-sense is here? yet he saith, certainly the Father was exceedingly pleased. Then I say, certainly he was not so

grieved to fee his fuffering.

We acknowledge that God did most freely and willingly send his Sonne, his onely Sonne, to suffer for sinfull men and women, and that he did not grieve to part with his deare Son to doe us good, which should even ravish our hearts with love to our gracious God; but to say, that it ment to his heart to part with him, derogates from the Majesty and goodnesse of God, making him like a man, or to say that he rejoyced in the sufferings of his Somme, and that it did his heart good to see them, is such a Frier-like sancy, as if he had preached a Good-friday Sermon amongst superstitious Papists.

Doctor Crifp, Pag. 61,62. Sect. 8.

This Christ is a free may to all forts of men, none excepted, none prohibited, who ever will may set footing in Christ, there is nothing can barre one person more than another from entring into Christ & away. I know, beloved, this seemes barsh in the eares of some people, that there is no difference to be made among men, not onely poore as well as rich, but that the wicked as well as the godly are admitted, that is stronge. But let me tell you beloved, Christ is a free may for admitted, for a who remonger, for an harlot, an encany to Christ; I say Christ is at free a way for such a person to enter into him, as for the mast godly person in the world. But doe not mist ake

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me, I doe not fay, Christ is a free way to walke in birm, and yet to contime in fuch a condition; for Christ will never le roe a man in fuch filthine fe to mabom be bath given to enter into bimfelfe : mith well what I for : but for entrance into bins Christ is as free a way for the vilest fine of finners, at for any person under Heaven, if Christ have given means by ferabeatt to a finner to fet footing into himselfe, that is, to receive, to take ting foot in him for bis Chrift. If Chrift bave given bim an beart to take bim for Christ, i. e. to bis Christ in reality, to take bim truly and unfainedly: Christ is a may take him for our Christ, for fuch a person to the Father, though be be the vilest person under History and be is to bim a way unto the Futber while he is ungody before be is amended, and be may take bis part in this Christ as an ungodlyperson, a well as when he is righteom. 14. New has sen any man review and to be a believed and

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Sermit

In the beginning of this Section the Doctor faith, That he knew this doctrine would feeme barft in the eares of some people, the not mely poore as well as rich; but wicked as well as godly are admined. But to whom doth this feeme warfh? fure to the most beh and heavenly people of God, that are best acquainted with the word of Christ. For no man living can provethis that he hath faid either by Gods Word, or any good reason. Gods Word faith the contrary. It is true the Apostle Peter faid, God is no respector of perfores, yet he addes, but in every Nation he that feareth God and worketh rightcousneffe is accepted of him, Acts 10.3435. Marke how he is no respecter of persons, not Jewes moretban Gen- Gal. 3.28. tiles, not males more then females, nor free more than bond, Gal 3.28. Hemakes no difference in regard of the outward condition. but in respect of the inward qualification he doch, as you may feeby that he addes, namely the feare of God, that makes a wide difference. If Doctor Criffs doctrine be true, he fould have faid thus. God is no respecter of persons, but in every Nation he that kareth not God and worketh wickednelle is as well accepted of him, if he come unto him, as he that feareth him and workerh righteoutlieffe ! But let any man fhew fuch a Scripture, and I will yeeld the cause. Againe, as it is against Scripture, so it is against common sense and reason which he find. First he supposeth the vilest person under Heaven can really and unfainedly receive Christ, while he remaines to ungodly, before he be amended, year receive him for his Christ, "NO" with

with an heart given him of Christ, while he is ungodly and unamended. Is it possible to have an heart to receive Christ for our Christ, and remaine as vile as any person under Hesven at the fame inftant? The natural man me know cannot receive the M the things of God I Cor. 2.14. And fure if the heart be changed or altered, fo is the whole man in some measure. For out of the n resil and bundance of the heart the mouth speaks, and hand works, and feet walk, Mat. 12.34.35.

See pag. 414. Serm. 14.

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can you confibeleeving peran ungodly person?

See pag. 4: 8. 419.421.437.

Secondly, this receiving Christ for our Christ is either car-Dirill ma nall, or spirituall. If carnall, then it cannot stand with that which he faith afterward, viz. That comming to, and receiving Christ is all one with beleeving, as indeed it is, John 1. See pag. 170. 12. Now, how can any man conceive a man to be a beleever, and Serm. 6. How receive Christ by faith, and yet remains as vile and wicked as der a person a ever at the same time? Before a man beleeve he is dead spiriteally, when a man beloeves he is alive, and spiritually raised fon, & withall from the dead. And can we imagine a man can be dead and alive both at once? Methinkes if men were not strangely given over to beleeve lies, they would never endure or beleeve fuch groffe, graceleffe, and giddy abfundities as thefe. And yet this or the like is often averred by this Author, even almost in every Sermon, or on every Text in this booke, and that with fuch confidence as is strange.

Thus I have thewed how it might well feeme harfn to Gods holy fervants, that best understand the Gospel of Christ. But on the other fide I may as fafely fay, That this Gofpel and Free Grace by him thus delivered, will most abundantly please the earnall palats of the world men in the world, even Atheilts, drunkards, riotous, and ranckest rebels that can be. And there fore I need go no further for confutation of this, not fo much Antinomian, as Antievangelical conceit than to good-fellowdrunkards, profane Sabbath-breakers, fwearing fwaggerers, and the like, who will undoubtingly relish this doctrine, that agrees to well with their owne humours and principles as their

things doe.

Whereas our bleffed Saviours doctrine runnes farre otherwife, Repent, faith be, for the Kingdome of Heaven is at band, which was at his very first preaching Matth. 4. 17. And except

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your righteoufnesse exceed the righteoufnesse of the Scribes, dre . ye (ball in no case enter into the Kingdome of Heaven, Matth. 5, 20, Not every one that faith Lord, Lord, Mall enter into the Kingdome of Heaven: but be that doth the will of my Father in Heaven, Matth. 7.21. See more verfe 24, 25, 26. &c. Hence that expression of Vers. 17. &c. the wicked, We will not have this man reigne over us, Lake 19. 14. Verl.24. because he gave them pounds to occupy till he came, verse 13. where those onely were accepted and rewarded that well imployed their Masters money, and the idle servant had his money taken away, and those wicked that would not have Christ reigne over them, were flaine before bis face, verse 27. Now let any indifferent man judge how harsh that of the Doctor must needs feeme to holy mens eares; which faith, that wicked as well as godly are admitted to Christ, while they remaine such, and that Christ is as free a way for a drunkard, or an enemy to Christ, as for the most godly person in the world. Now see his proofe.

Doctor Crifp, Page 63. Sect. 9.

I would faine have this point cleared, and fully and exactly proved, because I doubt many persons will not receive it, but I tell you we must not be afraid to set sorth the praise of the glory of Gods grace, as searing the squamishnesse of the stomacks of some men.

Answer.

Good cause he had to seare and doubt that many would not receive this point of his, and we have as much reason to suspect his exact proofe, as he cals it; And for the squeamishnesse of mens stomacks that he speaks of, I say, they that can digest this doctrine of his, have stomacks like the Ostridge, that they say, can digest iron. But he must not be afraid, he saith, to set forth the praise of the glory of Gods grace. No, but he might have seared and trembled to prostitute Gods grace, as he doth, to the basest and vilest men in the world.

Doctor Crifp, Page 63. Sect. 10.

First, therefore consider that Christ is delivered over unto men to be their way unto the Father of meere gift, of free gift; What is freeer than gift? That Christ is delivered over to be a way to the Father
by a meere and absolute gift, is plainly expressed, Isa. 42. I will give
thee (saith be) to be a Commant to the people. In matter of gift what
is there in the richest man in the world, more than in the veriest begger

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to partake of it supposing the thing that comes to bim is a gift, about ger can take a gift at well at the rishest man. Nay a thiefe, that is condemned to the Gallowes, may receive a gift of the King or well a the greatest fanourite in the Cuert, and if any thing be lendered at a meere gift unes atbiefe, bis very being a thiefe, and tis being ready to be executed is no prejudice in the world to barre bim from participating of that which foall be bestowed upon him as a gift. our raid hely away best Angwer.

Is this the exact proofe that was promised? It proves nothing To much as the weaknesse of him that made it. For this onely proves that Christ is a free gift, which we never denied, but he was to prove that Christ is a free gift to all without exception. good and bad. &c. Whereas the Scripture is cleare that Christ is freely given to some certaine qualified persons, as evidently appeares by that of Christ himfelfe, John 3, 16. God fo loved the world, that be gave bis onely Sonne, that who foever believed in him fould not perift. So that he was not given to all promiscuously bot onely to beleeving finners

Tis true, Christis free for all forts of linners that will come and take Christ for their Christ by believing. But 'tis as true that none can come in their naturall condition, till there be some alteration wrought in them, no more than a dead man can walke, or a deafe man beane. Therefore marke our Saviours words, John 6. 44. Naman dan cometime me, except the Father which hash fine me, draw him, and verse 45. They feall be all rought of God: every mansherefore that bath beard and learned of the Father commeth and me. We cannot come till we be drawne, till we have heard and leavned , that is, till we have feene how finfull we are, and what a fufficient Saviour Christis, and fo are drawn out of our felves to come to Christ

Doctor Crifp, Page 64. Sect. II.

But will some fry though Christ be agift, Jet be is a gift upon consider that Christ is de revers and see an moisibered

Anfw. For that I cannot fee but there is a flat contradiction, to fay be is a gift, and yet conditions required. What are the conditions in a Covenant, but a meere bargaine and fole? I will doe this, and shore finit doe that ; doe this and those finit bave that : what differepec is there between this and a bargaine and fale? That God fould require

Object.

Answer.

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require conditions of men, in but to receive Christ as upon bargaine and fale, but Christ must be really and actually a gift; or the King gives a pardon to a thiefe, what are the conditions? peradventure the things can due the King fervice, if bis life be spared. But if bis life be spared upon fervice doing, it is not a gift, but a bargaine, I fay, it derogates from the nature of a gift, that there should be a condition required.

Answer.

It is no contradiction to fay Christ is a gift, and yet conditions required, seeing God and Christ himselfe require and give the conditions, without which we are incapable of this gift, as I have shewed before, to wir knowledge and faith, &c. without which we cannot come to receive Christ. And for his bargaine and fale, that he keepes such a bulle withall, here, and afterward; the Prophet saith, Ho, every one that thirleth, 1sa.55.1,2,3. come to the waters, and he that hath no money, come buy and eate, without money, without price. - Hearken diligently and eate ye that which is good, incline your eare, and come to me, and I will make an everlatting Covenant with you, even the Verfe 7. fore mercies of David; which is Christ, Acts 13. 34. Then followes, Let the wicked forfake his wayes, &c. and let him return unto the Lord, and he will have mercy upon him, Ifa. 55. 1,2, 3. and 7.

Marke, here is a plaine Market to stop the Doctors mouth. Ho, every one that thirsteth, &c. and though they may buy without money, yet not without stomach, nor labour, &c. for they must be thirsty, hearken diligently, and come, yea they multforfake their wayes if they expect mercies, and pardon for their finnes. The Doctor cannot reject this place, because out of the Old Testament, for he useth the first words oftener than once in his book, to prove there is nothing required. And for his similitude of athief, he hath said enough to give us occa- When some fron to overthrow his point. For when a King shall give a thiefe small thing is or murderer a Pardon upon condition, that they leave off thefe required, but finnes and turn faithfull fubjects, and honest men, will any man no fay this is a bargaine and fale? or can any mandeny this to be confideration, it a free gift? I suppose none but a mad man wil deny this. What may well be assame is it then that wise men will suffer themselves to be

F 3.

deluded

A Confutation of Dr. Ca 13 7 2 8 dangerous

deluded with fuch senselesse similitudes, and filly stuffe as these are.

Doctor Crifp, Page 65. Sect. 12.

I fay Christ is given to men first before they due any thing in the world, and all they doe, they doe by Christ prefent in them. I five, yet not I, but Chrift lives in me; and the life that I now live, I live by the faith of the Sonne of God. We doe not fo much as live but by the life of Chrift, which is life in us.

Answer.

This is just like the former, very absurd, Christ, he faith, is given to men before they doe any thing in the world, and all they doe, they doe by Christ present in them. What? must they not come to Christ, or receive Christ before Christ doe any thing as present in them? I trow they must, why then, they must doe something, to wit, come to Christ, or receive him for their Christ, as he faith before, ere Christ come into him.

We doe not deny, but that this power to be willing and able to receive Christ, is from the Spirit of Christ, but not from Christ dwelling or living in us. For he fust comes water w.before he comes into w : First, he fits and prepares us, before he takes possession of us. Christ and Belial cannot dwell together, therefore he drives out infidelity and other finnes, fo farre as he takes pollession of our foules. And therefore this place of Saint Paul is impertinent. For as a learned Divine faith, we have some kind of life or quickning from Christ before Christ lives in us.

2 Cor. 6.14,15

29

Mafter Thomas Hooker.

Doctor Crifp, Page 66. Sect. 13.

I bere is no other motive that Christ should be the Christ of a perfin, then meetely the good pleasure of the Father, the bowels of God himfelfe.

Anfwer.

What is this to the thing in hand? we speak not of motives, but of meanes, he hath quite altered the queltion. For we have often proved against Papills and Arminians, that nothing in man could move God to thew him mercy, but his good will and pleasure. But yet we say and affirme, that Christ doth both require, and worke some qualification in us, before we can take Christ for our Christ, which is the thing he did deny, and

Marth. 11.25. Rom. g.

was

was to disprove. He therefore doth but trifle away time in that which followes. Doctor Crifp, Page 67, Sect. 14.

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To shew you a plaine Scripture that Christ doth become a way to the Father, meerly as a free gift without any thing in man required. looke into the 55. of Ela. verl. I. Every one that thirsteth, that is, every one that hath a mind, come to the waters, and he that hath no money, come ye, buy & eat, come and buy wine and milk without mony & without price (faith the Prophet) and then be fals upon an objurgation in the next verse: Wherefore It end ye money for that which is not bread, and labour for that which fatisherh not? eate that which is good, and let your foule delight it felfe infamette, incline your cares, hearken, and your foules shall live; I willmake an everlashing Covenant with you, even the fure mercies of Davids Here is the closure of all; dost thou thirst, that is, hast thou a mind really to Christ, that Christ should fay really to thy foule, I am thy falvation? It may be thou dost suspect, saying within thy selfe, Christ is not my portion, I am not fit for Christ, I am a great sinner. This is to bring a price to Christ; but you must come without money and without price. And what is this to come without money and without price? It is nothing but to take the offer of Christ, these waters of life, meerly and simply, as a gift brought, and this is the sure mercy indeed. These ore the fure mercies of David,&c.

proper of stranders with fiver of the latter motion is a relief

This plaine Scripture, as he cals it, is plaine indeed against him. For he saith that it proves Christ a way to the Father meerly ma free gift, without any thing required in man, whereas here be many things required, here is required thirsting, a blessed quality, Math. 3.6. Secondly, Comming is required. Thirdly, buying and eating is required. Fourthly, hearkening diligently and inclining the eare is required. And if he had looked but a little surther, he should have seene more, verse 6, 7. Seeking, calling upon God, and forsaking sinne required. And are these nothing? If he had not beene blinded with his owne sancie, he would never have brought this place for a proofe, that proves so slat against him.

And yet mark one absurdity more, he saith, for a man to suspett bimselfe, and say, I am not sit for Christ, I am a great sinner; This is bringing a price to Christ. Can this be a price to confesse our unworthinesse? well, let me tell thee who so ever thou art, if thou dost not bring this price, (if it be a price) I meane who so ever doth not confesse his sinfulnesse and unfitnesse for Christ, shall never have any share in Christ.

Doctor:

Dofter Onifp, Page 71. Sed. 15.

If any thing were done on our part to partake of Christ, we mish have wherein to booft, Rom. 4.2. If Abraham were justified by worker, be had whereof to glary, me found have whereof to glory, if we should have the least band in the participating of Christ. Anfaren, sels or seaso. general calling and and

John 1.12.

Ephel, 2 8.

What? not the leaft hand in participating of Christ? furely we must have the hand of faith to receive him, effe we shall never have him. I doe not meane that we must have faith from our selves, for it is the gift of God, but yet we must have this hand of faith in our felves before we can participate of Christ; which I will prove by that very place he hath in the foregoing page, 70. Ephof. 2. 8. By grace yee are faved through faith. As we are laved by grace, fo through faith; though the Doctor most shamefully denies this afterward, that we are justified by or through faith Serme, boll a man have got in the med har

And for all this we have no cause of boatting no more than a begger may boatt of his almes, because he had a hand to receive it, and likewife because we speake of no required qualifcations, but fuch as Christ workes in us where then is boaft ing? Therefore that which followes about the uncertainty of conditions, if our affigurance should depend upon them, is very frivolous, because we have Gods promise that he will work them in us 1907 where we to street quant see you strike

Doctor Criffy Page 74. Sect. 16.

In the next place be somes the Christ is a fife way to those thin take bim, and among other pronfesthis is one. Beleevers that receive Christ bave not onely the guard of Angels to fecure them, but they have the guard of the Spirit of Chrift, that Mall lead theur, neet onely into structed but his allemin, and berepeate it against par and tone blinded with his owner leneit, he would not a have

If this be true, that the Spirit leads all those that beleeve into all truch, then I date boldly fay that Dr. Oriff was no believer, for I am fure he was not led into all truth, but into many groffe errours, which thall electly appeare before I have done, and I hope it shall be manifelt to some that have too much doated on his Docteine. As for that place of the Spirit leading into all weth, it was poculiar to the Apollies, who were infal-Doctor Holl never have any have in Chrift. libly inspired, and therefore no other but such can be affured of the like, no not the Pope himfelfe, for all his pretended infallibility, and supposed succession to Saint Peter.

Doctor Crifp, Page 75. Sect. 17.

Nay, be bath given bimfelfe to be bis Protectour. I will never faile thee nor forfake thee; Heb. 13.4. rather 5.

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This place indeed belongs to all beleevers for their comfort and strong consolation, but is applied, both in the Old and New Teltament, to Christians in regard of temporall matters: yet I deny not, but that it may be applied to spirituall also, & minori, by an argument from the leffe to the greater. Yet I fay it is ill propounded of him, for as he propounds it, it may prove as well, that Christ will keepe us from all finne, as from all Serm. I.p. 14. errour, which is the thing in hand. Now he denies the former. faving that beleevers can doe nothing else but finne, as we heard before, and therefore he doth not prove the latter. And yet let it be observed, that we doe not deny that Christ is the safest way, but onely shew the weaknesse of his proofes, for this place speaks nothing of Christ as a way.

Doctor Crifp, Pag. 75. Sect. 18.

Doe but looke into the 35. of Ifa. you fall fee what fafety there is in this way Christ, verse 9. In the eighth verse the Prophet tels us. that a high way there shall be, and that way shall be called the way of holinesse, and the uncleane shall not passe over. And in the 9. v. marke the fecurity, no Lion thall be there, nor any ravenous beaft shall be found there, but the redeemed of the Lord shall walke there. No Lion, no ravenous beaft, nothing to make them miscarry.

Answer,

Marke first how this way in Isaiab is called the way of holinesse, whereas before this Doctor told us, that holinesse was not the way to the Father. Secondly, it is faid the uncleane shall not passe over. Therefore here is no roome for Adulterers and Drunkards, untill they be reformed and renewed, at leaft in heart, and resolution. Therefore he was farre wide, Page 61,62. when he faid before that fuch uncleane creatures have as good right to Christ as the most godly in the world. Thirdly, this way here mentioned, where there is no Lion nor rayenous beaft, cannot (as I conceive) be understood of the ordinary way to Heaven

1 Pa. 5. 8.

heaven ever fince Christ, because the Devill goes about like a rowring Lyon seeking whom he may devoure. Therefore some extraordinary time must needs be meant, which I suppose is then when Satan is bound, Rev. 20. 2. which blessed estate of the Church is lively delineated, Rev. 21. and part of the 22. Chap. Seed de hac re aliorum sit judicium. Of this let the Prophets judge. 1 Cor. 14.29, 32.

D. Crifpe, Pag. 79. Sect. 19.

Tet still people will be cavilling, Where are good workes all this while? what, justified by faith alone? saved by Christ alone? Let mee tell you, If Christ be the way, workes are not the way except they be Christ. But must not we work? yea, but for other purposes, the Lord bath propounded other ends for which we are to work.

Answer.

Serm. 6. pag. 168.

Heaven

I know no Protestants that cavill at Justification by faith alone, but onely Doctor Criffe and some Popish Protestants. Now he denyes that we are justified by faith at all, but onely by Christ: his words are thefe, Pag. 167, 168. Justification is an act of Christ, it is not an act of faith. But you will fay (faith he there) it is an act of Christ by faith. I answer (faith hee) then Christ justifies not a'one. Is faith Christ bimselfe, if not, then Christ muft bave a partner, or else faith doib not justifie, but Christ alone doth it. Nay I fay more. Christ doth justifie a person before be doth beleeve. Thus he, Here is pitifull enterfering. He faith as much against faith as he doth against works, he faith Faith comes after Justification, as well as worker, and that faith is not Christ, as he said of workes, and so excludes faith, as well as works from Juftification : and yet here he calls it cavilling to question Justification by faith alone; but we may truely call him caviller, because he cavills against the one and the other, and will allow neither that honour and place that God hath allotted them. a send sould be revoluted by

Yea marke what followes in this same 79. Page. First, we are delivered from wrath before we step a step into any duties whatsoever, we doe not the duty to be delivered, but we doe the duty because we are delivered. So that it seemes, we must not so much as believe before deliverance, but believe that we are delivered; stat contrary to the Scripture, that saith,

With

With the heart man beleeveth unto righteousnesse. And St. As. 8. 22. Peter said to Simon Magus, Repent of thy wickednesse, and pray God, if perhaps the thought of thy heart may be forgiven thee: now forgivenesse of sinnes is part of our justification. Rom. 4. 6, 7.

D. Crifpe, Pag. 79. Sect. 20.

And seeing all things are settled by Christ for us of free gift, all we doe is for Christ himselfe, (I say) that we doe, we doe for Christ, not for our selves; if we doe it for our selves, we doe but labour in vaine. Suppose we could compasse never so much good by doing, it is but labour in vaine, it was compassed before-band for us. If a man will runne a bundred miles for money, if that money be profered to him before he step out of his bouse at his doore, his journey is in vaine, Christ comes and brings Justification, loving kindnesse, and salvation, be layer them downe, presents them, delivers them to the heart, when we are ungodly, he enters into Covenant that we should become his: what needes then all this travail for life and salvation, seeing it is here a'ready?

Answer.

Behold here the mystery of iniquity! behold what a sweete sugar-candy Religion these men have, to save aboundance of labour, which we (poore soules) put our selves to! It is labour in vaine (say they) to seeke any good to our selves by any thing me doe; being believers, all is done already and laid at our doores. Wee goe an bundred miles (at least) about the bush, and lose our labour when we have done, if we doe any thing for our owne salvation. Was there ever such a gap opened among Christians, to idle-

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b, h What will these men say to that of the Apostle, Work out your salvation with seare and trembling. Phil. 2. 12. And I Cor. 15.58. Be stedsast, unmoveable, alwayes abounding in the worke of the Lord, knowing that your labour is not in vaine in the Lord, And Rev. 14.13. Blessed are the dead that dye in the Lord, that they may rest from their labour, and their workes sollow them. And I Tim. 6.17, 18, 19. Charge them that are rich that they be good, and rich in good workes, ready to distribute, willing to communicate, laying up in store for themselves a good soundation, for the time to come that they may lay hold on eternall life. And Rev. 22. 12. Behold I

come

come quickly, and my reward is with me, to give to every one according to bis worker. Therefore it is evident we may doe our felves much good by our good workes. And it is ignorance to think, that because we must doe all for Christ, therefore we must doe nothing for our selves. We can doe nothing for Christ, but it is for our selves also. Surely we must pray for our selves,

and after we have prayed for hallowing Gods Name, King-Matth. 6.9.10 dome, &c. we may pray for dayly bread, pardon, and pow-11,12,13. er against finne, and not lose our labour : we must bearken also

for our felves, that our fonles may live, Ifa. 55. 3.

all good for beleevers, yet we shall not have it, unlesse wee feeke for it by those means that he hath appointed. See Ezek. 36. 37. I will yet for this be enquired of by the boufe of Ifra-Afts 27. 24. & el. to doe it for them, faith the Lord. And when Paul had a promile of all the foules in the fbip with him : yet be told them, that unlesse they abode in the ship they could not be faved. So that I conclude, they may as well fay we are not to believe for our felves, as that we must doe nothing for our selves,

For though God hath promised, and Christ hath purchased

Doctor Crifp, Page 80. Sect. 21.

Objection.

31.

But feeing we get nothing by it, this is discouragement for mente worke, may some say. Answ. It is true, it is discouragement to all felfiso men to worke, and whether a man worke or worke not at all, it is all one, if be be but for bimfelfe. If a man worke never fo much, and be wholly selfish for himselfe, God rej Ets it : but when a man will worke for Christ, for a manthat bath a touch of the loving kindne se of Christ, and therefore stands ready to speake forth the praise of the glory of bis grace, that bath fo freely faved bim for fuch a man to worke it is melcome to him for Christs fake.

Anfiver.

One would thinke these men were all for Christ, And therefore condemne those as selfish that doe any thing for themselves. As if we might not make our calling and election fure for our felves, nor pray for our selves, nor lay up treasure in Heaven Markthe me- for our felves, &c. but for Christ. Doe you not see what a world of absurdities this man runnes unto?

It is ingenuously confessed of us, that whether we eat or drink or whatforver we doe, we should doe all to the glory of God, and yet in

2 Pet, 1.10.

I Cor, 10.31. thod of the Lords Prayer before mentioned.

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the second place we may seeke the safety of our owne soules and bodies, else we are murderers. And for this we have good incouragement from Christ, Matth. 21.22. All things what seever yee whe in prayer believing, yee shall receive. See Jam. 4.2,3. Phil. 4.6,7.

Know therefore that there is a two-fold selfe-love. 1. A sin-fall selfe-love, which is all for the body, the other is a boly selfe-love, which is mainly for the soule: they that are all for themselves, are sicke of sinfull selfe-love, preferring the body before the soule; they that have this holy selfe-love, are for Christ and their neighbour as well as for themselves. God allowes us to love our selves? As selfishnesse in one kind is base and brutish: so in the other tis Christian and commendable; for we will never love God well, till we love our selves aright, till we love our soules above our bodies.

Doctor Crifp, Page 81. Sect. 22.

Ton have many ingenuous spirits in the world, will be more free to serve a friend that hath already raised them, then others will be to serve a Master that they may be raised. There is a service of thank-fulnesse, which usually in more cordiall, more sedulous then all mercenary services that are forced. This is the true service of a believer in serving Christ, in regard of what Christ hath done already for him, and not in expectation of any thing Christ hath to doe, which he hath not yet done. He lookes upon all as perfectly done for him in the hand of Christ, and ready to be delivered out into his hand, as severall occasions require. And being thus completed by Christ, not to be mended by the creature, having nothing now to doe for himselfe; all be doth, he doth for Christ. Thus you see Christ is a neere way unto the Father, there cannot be possibly a neerer way: so that now there is a great deale of labour and bitternesse saved.

Answer.

He first tels what an ingemon spirit will doe. Ingenuity I confess, is a brave thing, and service of thankfulnesse farre above mercenary. But I am much mistaken, if those that imbrace this Antinomian Doctrine, grow not more remisse in service and obedience, than they were before: (I speake of such as did professe Religion before) I have some good experience of what I say, and doe not speak by hearsay onely. I could

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See Serm. 6.

produce such evidences of their mocking and jeering at us, as work-mongers, and such as keepe a circle of duties, &: that may easily manifest their small zeale in holy duties. And no marvell, for they have no need of doing any duty; all being done already for them, and that perfectly in the hand of Christ, as here you see; and on the other side they may be as consident that Christ hath no need of their service, and so they can tell how to save a great deale of labour and bitternesse, as it followes here.

Wherefore for all this brag of ingenuity, and service of thankfulnesse, as more cordiall, and sedulom, erc. I am consident that many imbrace these opinions for their own ends, because more pleasing to their palates, and promise more ease, and accommodations: my reason is, because I see so little selfe-deniall in

them, though here pretended.

You will say peradventure, Is not this selfe-deniall, to renounce our owne righteousnesse, and depend onely on the righteousnesse of Christ, and to looke for all from him?

Answer.

Object.

I answer, all is not gold that glisters. As for their owner ighteousnesse, they care not for it, because they confesse they cannot renounce that they have not. And for depending on Christ for all, as having done all for them, what great matter is this? The profane wretches of the world doe just so. They hope God that made them wil save them, and believe that Christ died for them and they cannot save themselves, doe what they can, and so lay all upon Christ, yet something they will doe for fashion sake. Onely indeed they are not so consident of their salvation as the Antinomians are.

Againe, whereas he saith a believer is completed by Christ, not to be mended by the creature, having now nothing to doe for himselfe, erc. How can this stand with that which he formerly said, a beleever can doe nothing else but sinne? pag. 14. Nay, how doe these things agree with those words of Peter, Save your selves from this untoward generation, Acts 2.40. And those of Paul, 2 Cor. 7.1. Let m cleanse our selves from all sitthinesse of slesh and spirit, perfecting bolinesse in the searce of God. Marke, we are to cleanse our selves, and to perfect holinesse in the searce of God.

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And why did he tell Timothy that by so doing be should save bimselse and others? I Tim. 4. 16. And Peter bid them give diligence to make their calling and election sure? 2 Pet. 1. 10. promising that by doing those things they should never sall. How these, and an hundred such like Apostolicall sayings can stand with this Doctors new divinity cannot be conceived. But to conclude why did the Apost letell them that Epaphras did labour servently for the Colossians that they might stand perfect and compleate in all the will of God? Col. 4. 12. This was lost labour if the Doctors opinion be true.

An Answer to the fourth Sermon on Iohn 14.6. John 14.6. I am the way, &c.

Doctor Crisp, Page 84. Sect. r.

some are offended that I should say Christ is away, even to the drunkard and to the whoremonger, and the vilest sort of persons have as good a right to Christ sort their way to the Father, and to apply Christ to themselves as any. But, beloved, be not injurious to the grace of God, be not injurious to your selves and others; what saith Christ himselfe, speaking to those justiciaries the Pharisees, both devout and blamelesse men in their livest eventhat Publicans and Harlors enter into the Kingdom of Heaven while they are shut out. If we the Ministers of Jesus Christ should preach that a Whore had right to lay hold on the Kingdome of God in Christ, to lay hold upon Christ for salvation, this would be counted a licentious dollrine.

Answer.

Why did he not quote the place where his proofe was? if he had, men might have soone discovered his shamefull abuse of our blessed Saviours words. The place is Matth. 21.31. Matth. 21.31. Wherein first observe that it is the application of that Parable of the two sonnes, whereof the first being commanded by bis father to worke in bis Uineyard, said, I will not, but afterward repented, and went, verse 28, 29. Likewise the second, having the same command, said, I go sir, but went not, verse 30. Then saith our Saviour unto the Priests and Elders, whether of the twaine did the will of his sather? They say to him, the first. Then Jesus said unto them, Verily I say unto you, the Publicans and Harlots goe into the King-

Kingdome of Heaven before you, verse 21. And marke his reason, For John came to you in the way of righteousnesse, and yee believed him not, but the Publicans and Harlots believed him, and yee when yee had seene it, repented not afterward that yee might believe him,

verfe 32.

Now let any reasonable man judge, if Doctor Criss have not wickedly wrested the words of Christ. The Parable was purposely proposed to reprove the unbeliefe and disobedience of the Priests and Elders, which came to examine him, verse 23, whom he here compared to that son that said hee would work, but did not, making a profession of Godlinesse, but denying the power and practise thereof; and by the other sonne, signifying the Publicans and Harlots, not so remaining, but repensing, and beleeving, and so fell to working in their stathers Uineyard. Which Parable doth so statly consute a great part of the Antinomian doctine, as if it had beene made of purpose against them, that are still snapping and snarling against working.

For see how point-blank the Doctor is against this Parable. He tels us that the Pharisees were both devout and blameless in their lives, whereas Christ blames them for want of faith and repentance, as being worse than those that were sometimes

notorious finners.

Secondly, the Doctor makes men beleeve that Publicans and Harlots entered into the Kingdome of Heaven, while they remained fach; whereas our Saviour faid, they repented, and so entered, and thereupon chargeth it upon the Priests, that although they saw such a good example, they repented not, that

they might beleeve.

Lastly, the very letter of the Parable, and scope also, is to condemne those that were disobedient to the will of God, neglecting his worke, and not doing his will and command. And Doctor Criss is ever and anon carping against works, and speaking favourably to Harlots, &cc. Now marke a while his inference. If we the Ministers of Christ should preach that a Whore hath right to lay hold on the Kingdome of God and Christ unto salve tion, this will be counted a licension destrine.

And furely we may well account it so, a licentious and lascivious doctrine, futer for the Stage and Brothel-bouse, than for

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the Pulpit, to fay that a Whore, without repentance, remain The Doftors ning a Whore, retaining ber whorish heart, hay be so bold words must and impedent as to lay hold on Christ, with her uncleane and deritood thus, filthy heart and hands. I am even ashamed to rake in this dung- by the current will Doctrine, but that I am forced to it for the good of o- of his speech.

But here some may well wonder, why the Doctor did so commend the Pharifees for devont and blameleffe in their lives. when as Christ himselfe did so cry out upon them: Calling them whited Sepulchres full of rottenne fe and extortion, covetous, by- Marth. 23.3. porites, a generation of Vipers, and that should be deprived of the They say and Kingdome of God, because they did not bring forth the fruit thereof, doe nor, and so asir appeares Mattb. 21. 43. I answer. There is a mystery of that whole Chapter is ainiquity in this, which I shall presently discover. It is meerely gainst their no. to make the people beleeve that those Ministers that are most torious naughagainst their doctrine, are not to be beleeved, though they be tineste. both devout and blameleffe in their lives, because to were the Pharifees, (as he faith) and yet condemned by Christ himselfe. because they would not believe him. Therefore those Ministers that will not believe their doctrine, must not be believed, for all their devotion and blameleffe walking, because the Pharifees were fuch. A most devillish and hellish policy to bring the faithfull Ministers of Christ into contempt, and drawdisciples to them(clves.

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That you may fee I doe them no wrong in this my cenfure

Field take notice of a little booke made by one John Eaton Minister, called The discovery of the most dangerous dead Faith: let forth not long fince (as they fay) by Doctor Crift, wherein he compares all our Ministers, that follow not his faith to the Phartices all along that booke, and casts the same dire upon us that Christ call upon them. And you need go no further than this very Sermon-book, to finde this that I fay to be true both in the Preface to the Reader, and in divers of these Sermons which Phave in hand.

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Secondly, do but observe how generally they slight the most able, honest, and orthodox Ministers every where, scarce youchfaling to heare them, and if they doe, yet will not beleeve them;

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and then tell me, if I have not good ground for my conjecture.

Take beed you cast not dire into the face of Christ. Publicans (saith te) and Harlots enter into the Kingdome of Heaven. I say it therefore, and I say it boldly, the wickedest wretch that stands here at this present in the presence of God, if the Lord have but given a heart to that wicked wretch, now at this instant, willingly to close with the Lord Jesus Christ, totake the Lord Jesus Christ for his Christ, though he be now in the vilest condition that ever he was in his life; I say, if he have a real willingnesse at this instant to close with the Lord Jesus Christ, it

much bis Christ, as the Christ of a Saint faced in glory.

Here he goes about to salve the businesse, first shrouding himselfe under Christs shadow. Secondly, setting a bold face upon

gives bim an absolute, complete, and perfect interest in Christ, be is a

it. Thirdly by glavering on him

First, he bids take heed we cast not dirt into the face of Christ, but he should have looked to himselfe, and not cast Pearles before Swine. I am sure a sunner in his vilest condition is no better then a Swine, and yet he offers Christ to them, if they will have close with him, though in their vilest condition.

Object.

But he faith, if the Lord have given him an heart to close with Christ.

Anfwer,

First, this is to suppose an impossibility, for while a sinner is in his vilest condition, he hates Christ and his holy doctrine, how then can he hate him, and have at heart to close with him at once, till there be a change in him? which the Doctor cannot allow, because, as he often saith, then he should not justifie the wicked, or then there must be some qualification which he will not endure, though indeed it be a qualification how soever.

Secondly, he thinkes to beare it out with boldnesse. I say it boldly (saith he) the micked of wretch that frands here in the presence of God, if the Lord have but given a heart to that wicked wretch willingly to close with the Lord Jesus, ore. If he meane hy heart, a peninitent heart which alone is willing to close with Christ, he needed not use such boldnesse, for we would never have withstood him, but if he understand any other willing heart, I dare he bold to say, he is not onely audacious, but impudent, to father such soule and salse dostrine upon our blessed Savino sales.

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our, as to seeke to joyne him with an Harlot.

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Thirdly, he glavers and feekes to daube the bulineffe, by his putting in here, these words, If the Lord bave but given a beart willingly to close with Christ: which he expound, a reall willlingneffe afterward. Now the question is, what this reall willingnelle is, whether naturall or spirituall. If it be a spirituall willing neffe wrought by the holy Ghoft out of a fense and feeling of fin, and fight of Christs worth and alfufficiency to fave, we have done, the controversie is at an end, we will joyn hands with them: But if it be onely a naturall willingnesse, without the hatred of finne, onely to be rid of the burden of finne, without a reall change of the heart, which by his principles it must needs be, that holds no change till after closing with Chrift; if (I (ay) it be but thus, then it is no more than a naturall man may have and so poore soules shall be miserably deluded with a thadow in stead of Christ. For the naturall manreceiveth not the things of the Spirit of God, neither can be know them. because they are spiritually discerned, 1 Gur. 2. 14. Much lesse can he receive Christ himselfe without the holy Ghost, for hee is spiritually received. And yet observe: This reall willingnesse in the vilest condition that ever he was, gives him an absolute, ving make compleat, and perfect interest in Christ, as a Saint faved in them to comglory.

Reader, this is that which makes many of them to swelled then did Epawith confidence, and selfe-conceit, that they cannot endure to heare of humiliation for finne, and prefling unto duty, because might fland they think it needleffe, being they are to compleat and perfect in perfect & com-Chrift.

Doctor Crifp, Pag. 8f. Sect.3.

Beloved, we are ready to runne another frange may. If a man have but a little boline ffe, and righteousneffe, he thinks nom; that in regard of that holineffe and righteoufneffe be may without prefumption close with Christ. He doth in this overthrow the way of the Gaspel. He came to fave that which was loft, faith the Text, but a person it feunes must be found before be be faved. He came not to call the righteom but finners; but a min must be righteom before he bave to dee with the calling of Christ. See now whether this be with or against the Gospel.

John 1.13. If this receiplear in Christ, phras labour in vaine that they pleat, &c. Col. 4.12.

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leeve.

Here is solid stuffe indeed, for the close of all, we are ready (he faith) to rume another strange way. If a man have but a little holinesse, be thinked now, in regard of that holinesse, he may without presumption close with Christ. Why is this so strange? I can tell you stranger Doctrine then this. Namely, I hat a man is vite a can be imagined, onely having a will to Christ, without any holinesse at all, may without presumption, onely in regard of his willinguesse, close with the Lord Christ, and conclude that he bath as absolute and compleat and perfect interest in Christ as a Saint saved in glory. This is strange indeed, and yet it is Doctor Crisps, that thakes so strange of the former.

Now let any man indifferent judge, which man is more prefumptions, whether he that hath some holinesse, may not with selle presumption cast himselfe upon Christ, and close with him, than he that hath none at all, but onely a willing nesse to

have Christ.

And here by the way observe, that I did him no wrong before, when as I concluded that this willingnesse was not spiri-

tuall out naturall, and fo could not close with Christ.

And yet he cries out here as if we went to overthrow the way of the Gospel: for, saith he, He came to save that which we lost, but a person it seemes must be found before be be saved. I confesse I could not but smile at this delirium. That it should not onely be preached, but upon deliberation printed. For can any man be saved before he be found? Sure he cannot be saved before he be found. For sint the lost Sheep must be sought and found, and then brought home and saved. So that this makes for us by his owne argument.

Againe, he faith, He came not to call the righteous, but sinners. True, but why stops he there, and doth not adde that which followes, being most materiall. He came not to call the righteous, but sinners to repentance. This he leaves out, like the Tempter, Matth. 4. 6. who urged Scripture by halves, onely to deceive. Now mark how this makes for us, which he willingly, if not willfully, omitted, as his manner is, we say Christ cals sirst to Repentance, and so to salvation. The Doctor will have a man set in the full state of salvation before he repent or be-

Ill may the Doftor complaine of us for prefumption,

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plest, Sec. Col.

Now let others judge who overthrowes the Gospel, he or we. Now doe but mark the conclusion of all this.

arisotore side pirmit company over autobacce Doctor Crifp, Page 85. Sect.4.

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Free Grace therefore, even to finners, is no licentious doctrine, nor doth it a jot maintaine the continuance in senne, I say therefore Christ doth belong to a perfor that closert with him, though he be in his finfulnesse. Answer.

If any man reconcile these two together, let him, for I cannot, they hang together like Harp and Harrow And as for the former of them, there is not one syllable in all this addition, as he cals it, thut founds that way, but rather the conthat are erest one is and observed in a port inches of which

and har to Doctor Crisp, Page 86. Sect. 5. 100 shows and

Now then I fay to every afflicted foule, Art thou rebellious, an enemy ringolly, are barter, loft, may what art thou worfe then emmin it felfe? if thou art not worfe, Christ came for thee, while thee, though no better then them, be comes to tender bimfelfe unto thee to take him. whilf then are thus before thou are any better: now if this be true when Christ is reached our umo thy spirit, why are thou so doubtfull? in the first the line received and the first of the state of the state

Here observe that he speaks to an afflicted soule, and so proreeds to comfore it. If he meane a foule afflicted for finne, and humbled with a fense of finfulnesse, we shall be as roady as they to open and inlarge the bowels of Christ to such a forde, and speake nothing but peace, and persuade to rest and roll it selfe upon Christ, whose armes are open, ready to imbrace such humble-bearted 66.2. and Mat. finners, and dwell with them for ever. He came of purpose to bind up 11.28. the broken beared, and comfort them that mourne, Ifa. 61, 1, 2, 3. of the world. Sale went of traces rather out 81, very shul

on Bre the flake before of no fuch manner of man, but of one that had onely a willing neffe to bave Christ, which the veriest wretch in the world may at some time have, for he supposes him to be no better, but as bad as can be, for here he faith, if he he hop worfe then enmity it felfe. Now the Scripture doth not speake of any first afficted foule as capable of Christ, while fuch, because it is impossible, as I have shewed before. But bids H 3

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&c. Ads 2.38.

16 1. 16.17.] fuch repents and Yorbide them come and welcome; wherefore the Doctor did wiell the Scripeine, and exceedingly wrong the people that gave care unto him in this particular.

Dodd Criff Page 871 Sect. 6.

We will gows tom she good what I promifed to you. The confide ration of Christ was free way to alk comments is the onely way to build men nipin a more enlarged covered of biline fe and righteous ise fe then all the devices in the world can raise them to.

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-mailhis is a micerie device of the Doctor as if we followed the devices of the world, became welfollow nor their devices, Exberience will teach that our devices are better than theirs, be fide their owne confession, that say of our Ministers and people, that they are devout and blamelesse in their lives, &c. And that device of theirs which teacheth that aman cannot offend God that a believer, nor doe himselfe any good by any thing that he can dee, will in flead of inlarging them for holineffe, open a gap to idenesse and all ungodlinesse. Web Direction in the H

Doctor Criff, Pag. 87. 88. Sed. 7.

Beloved, let me tell you the raneft felferdeniall the frequentest prayer in the world, the greatest study the most bearing downe of the body by exacteft fastings, recken what other graces you can, they come all Sport to brild up a men in obedience suthe mill of Christ, they all come foort of this one thing, to lay hold upon him as a man is a finner, and is received as an underbred truth, that Christ is as much my Christ now a be is the Christ of a Swittin Heaven wood on saralni ben e received hat so ree, and reading to reft and roll is felle upon

Did ever lober man offer fuch a proofe in a Sermon as this? he was to prove his paint were profitable for bolineffe, &c. than all the devices of the month. Now mark what he meanes by devices of the world. Selfe deniall, Prayer, fasting, and all other graces was a Minister you can rection. Are these devices lof the world & are they not in Tork-fire at commanded of God? doth henor call them graces, and will a place called he count them devices on This is a pretty device indeed, it con-Grundleton, fa- taines a flat dont radiction. He makes me call to mind one of infamous for a Master Brierleyer followers, who was almost, if not alcogether, of their opinions. Who having on a time beene preaching, did so please one of his Disciples, that he said to one of his acquain-(12.1)

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tance, that if all which Mafter Brierley had then delivered were well learned. It were no matter if the Bible were burnt, It feems it was this one point of Justification, which they continually beaturen, which he supposed was more plausibly delivered by Maller Brierly, than he could finde it in the Bible. Now how hearen kinne is this and that of the De ctors? If he count felfedeniall, praying, and other graces commended in Scripture for devices of the world, he may as well count the Bible a device, and so joyne with Machiavill, that counted Religion a meere dewice ta keep men in ame and a vong broad in the land and

Now let us view his device a little more: To build up a man in obedience to the will of Chrift : Selfe-demall, and prayer, and beating donne the body with exacteft fastings; and what other graces you reckon, they all come foort of this one thing; what is this one thing? why to lay bold upon Chrift as a mon is a finner, and to receive it as an undoubted truth, that Christ is as much my Christ now, as be is the

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Credat Judeus apello, non ego. Was ever any man more intoxicated, or, to use his owne word, inchriated with his owne opinion than this Doctor? Surely, as the Apostle said, some had Gal. 3. 1. bewitched him by a falle Cofpel, as the Galatians were with the Law, for the Devill is an ambidexter, he can play on both fides the hedge. To flew the vanity of this affertion : confider, that Selfe-deniall, praying, &c. are actuall obedience unto Christ, being absolutely commanded of Christ, and the very practife of bolineffe; but to receive it for an undoubted trub, abat Christ is as much my Christ none, as he is the Christ of a Saint in Henven, is no where commanded in the word of God, but an hereticall or fehismaticall conceit, and utterly falle.

For that Christ is a true beleevers Christ as well, and trulyas he is a Saints in Heaven, we deny not, but that he is as tauce of an much his Chritt now as a Saints in Heaven, is ferfeleffe and ab- Heire under ford, and that the beliefe of this will make a man more obedi- age, is as well ent to Christ then Selfe-deniall and prayer and all other gra- his as when he ces, is more abfurd. For the first, there is a vast difference be-bur nor as tweene beleeving and injoving, betweene faith and fight in See much as when I Cor. 13. 9, 13. and 12: We know in part, and we prophesie in he is in full part, when that which is perfect is come, then that which it in part shall possession.

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bardons apres for now me for abrungh a Glaffe dankby then face to face. now I know but in pere, but then Shall I know even at I am known And I John 3.12. Beloved, none are me the Sommes of God, but it doth not yes appeare what we shall be, but we know that when he shall ap-

peare, me hall he bim as be is.

Thefemen therefore would feeme to be farre beyond the A. police, wherefore the first being to falle, the latter fals to the ground, isfu facto. And their over-confident and bold beliefe, shae Christis fo much theirs, is fo farre from making them obe. dient, that it will in the end prove cleane contrary, as I have beene credibly informed by a Reverend Minister, a Yorkshire man of another of Master Brierleyes followers, a young fellow, to confident of Christ and his falvation, as that he mightily boalted of it, who within a very few yeeres, grew openly profane and notoriously naught. Therefore I would wish those to bewarethat are for confident, as forme of them are, as if they were immediately inspired, as the Apolles were. Pcan instance in one of mine owne knowledge and acquaintaince, whom I had friendly admonished to take beed of those that had taught her another Gospel, contrary to the Gospel of Christ: the re quened me this answer in writing that the neither learned it of min Increby man, but by the Revelation of Jefus Christ The very swords of Paul whereby he proves his Apoliteship, Gul 12.

I must therefore tell you that these are more enthusiasme and delutions of Satan, who transformes himselfe into an Augel of light and milerably mileads them, making them beleeve it is

the Spirit of God: of which more hereafter.

To conclude, let all those, that hold this opinion with the Doctor, that beleevers bave Christ as much their Christ now as a Saine in Heaven, let them I fay answer this one thing, whether they have as much san dification of Christ now, as a Saint in Heaven Doftor Crifp did fure deny it, for he faith a beleever candee nothing else but finne, though fome filly ones of that fide have not blushed to say otherwise, as if a beleever did not finne. Now let us fee his proofes, for he hath onely faid fomeserious sthing but proved nothing as yet voint but guive to

Doctor Criffe, Pag. 88. Sect. 8.

And this will further appeare, if we enquire bow Christ is such a

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way at there is no way, wherein there is quicker or better riddance of the businesse and imployments believers shall have in the world, then in Christ. I will note one thing by the way before I go on to make chare this thing, and that is this. It is a received conceit among many persons that our obedience is the way to Heaven, and though it be not, say, they, causa regnandi, yet it is via ad Regnum, though it be not the cause of our reigne, yet it is the way to our Kingdome: pardon me, beloved, if I give you a hint or two of another thing, before I go on, let me deliver this position, or c.

Answer.

He had need to crave pardon, that being about to prove what he had delivered, takes in another thing, and before he handles that, brings another thing by the way to handle before them both, as if he delighted in by-wayes, as indeed he doth, as hath and shall appeare well: let us see his position.

Doctor Crisp, Page 88.89. Sect. 9.

There is no beleever under Heaven, doth come to Heaven, before be bath ferved bis generation; there is no person is a beleever, and bath reserved Chrift, but after be bath received Chrift, he is created in this Chrift unto good workes, that he should walke in them, He that sprinkleth them with cleane water, that they become cleane from all their filthinesse, puts also a new spirit into them, and doth cause them to walke in his Statutes and Testimonies; he takes away their stony hearts, and gives them hearts of stell, he writes his Law in their inward parts, and puts his feare into their hearts, that they doe not depart from him. So that I fay in conclusion, sanctification of life is an inseparable companion with the justification of a person by the free grace of Christ. But withall I must tell you, that all this sanctification of life is not a jot the way of that justified person unto Heaver, it is the bufinesse of a person that be bath to doe in the way Christ, but is not the way it selfe to Heaven. If there be no more to cleare it, but the very text, it is enough. Christ bere faith, I am the way, no man commeth to the Father, but by me. Now I aske this que-Stion, Are our works of Sanctification, Christ himselfe, or are they not? If they be Christ bimselfe, then there are thousands of Christ in the porla; if they be not Christ, then there is no comming to the Father by them, because the comming to the Father is by him alone, and by him as he is the fole may.

Answer.

All this position, as he cals it, is brought in here to make men beleeve

leeve that their doctrine is no enemy to good workes and fandiffication, and therefore telsus, that all that have received Christ by beleeving are created in Christ unto good works, to walk in them, and have a new foirit put in them to cause them to walke in his statutes de. which indeed he durft not for shame deny : But withall, (faith he) I must tell you, all this fanctification is not a jot the way to Heaven. We may well fay, Be aftonished, O'ye Heavens at this. and be horribly afraid, as faith the Lord, Fer. 2, 12. What? It not Sanctification, and worker of boline fe a jot the way to Heaven? Heaven and Earth never heard a more horrible untruth than this, he might as well have faid, it is the way to hell, if not the way to Heaven, for I am fure it is one of the two. For by his owne words before, good workes are the way wherein a beleever malkes, and that by the direction of Christs Spirit, and is not this walking in Gods Statutes a jot the way to Heaven? Whither doth a beleever walke when he runs the wayes of Gods Commandements? The Scripture tels us but of two wayes, the one is to life, and the other unto death and destruction; therefore if it be not the way to Heaven, it must needs be the way to Hell.

See also Serm if i 1. pag. 22,23, 24. COI See Serm. 6.p. finn 181.& 7. p. gain

And, indeed, it seemes for all his by-businesse here, that he counts it so indeed, for there is nothing in all the world, no sinne, nor wickednesse, nor abomination, that be doth more speake a gainst, than sandiffication and good works. For even here where he speakes most for them, he cannot let them passe, nor ever doth, without a But at them, and commonly shoots his sharpest arrowes against them, as if he did it of purpose to drive men out of this way, as the most dangerous way in the world.

O, but though he saith, it is not a jot the way, yet it is a beleevers businesse in this way. Now what a by-businesse he makes
of this, we shall see more anon, let us therefore see his proofe.
It is cleare enough, he saith in the Text. Christ here saith, I am
the way, &c. and therefore because there is no comming to the
Father but by him, he very wisely inferres, we must come by
him alone, as the sole way. This hangs together as well, as is
a man should say, London-bridge is the best soot-way from
thence to Kingson upon Thames, and none can go to Kingson
on soot, but by the Bridge, therefore there is no other way, you
must neither go by Newington nor Wanswerth, nor any other

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way, but onely by London-bridge. This is such Logick as bores and girles would laugh at it, and count them worse than Cock-

neves that thus conclude.

Surely the Doctors reasoning is the same, or worse; for Christ and good workes, &c. are subordinate wayes, and doe not exclude, but include one another. They are both the way in a different, but not contrary sense. There be many wayes of God, and all Gods wayes must needs lead unto God, Pfal. 18.21, 25.4. 119 3. 128. 1. But his owne words are flat against him in the following page, where he saith, that good then they are workes are profitable for the meeting of the Lord Jesus Christ in them, the way to him where he will be found according to the premise.

Wherefore the Doctors question is ridiculous: I aske this question, saith be, Are our workes of Sanctification Christ himselfe, or are shey not? which together with the inference thereupon fals flat to the ground, by that which hath beene already faid.

Doctor Crifp, Page 89.90. Sect. 10.

Now what derogation is there in this unto workes to fay they are not the way to Heaven, they are concomitant unto Heaven, unto persons that shall come thither: the truth is, since redemption is managed by Christ, the Lord bath pointed out other ends and purposes for our obedience than falvation; satuation is not the end of any good worke wee

Answer.

This is as strange as the former. That salvation is not the end of any thing we doe. Why then doth the Apostle say, Worke out your salvation with feare and trembling, Phil. 2.12. and, by the mouth confession is made unto salvation, Rom. 10. 10. and, godly forrow worketb repentance unto Salvation? 2 Cor. 7. 10. The Apolle Peter also saith, That the end of our faith is the salvation of our foeles, 1 Pet. 1. 9. and Doctor Crifp faith, that faith is a work. Therefore falvation is the end of some of our works.

Doctor Crifp, Page 90. Sect. 11.

The ends of our good workes are the manifestation of our obedience busines, p. 280. and subjection, the setting forth of the glory of the grace of God, 282.299 300. and attuall glorifying him in the world, the doing good to others to 369.379. and be profitable unto men, the meeting of the Lord Jefus Christ in them, pose, or against where be will be found according to the pramise. These are the spiritu- himselfe.

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all ends that obedience is ordained for, falvation being fetled firm before. Anfwer.

Thele are some of the ends of good workes, but not all, as is apparent by my former proofe, and his owne words here will confute himselfe. For he saith, we are by good workes to meete the Lord Jesus in them, where he will be found. If wee meet and finde Christ in them, surely it is for some good to our soules. And if we may by our good workes benefit others, as

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he also saith, much more may we profit our selves.

O, but he faith, falvation is setled firme before. It is indeed setled firme before in Heaven, but not on Earth; with God, but not with our owne consciences. Else why is the word of salve. tion fent unto us, Ads 13. 26. but to be a meanes to fettle salvation upon us? Belide, the falvation of others is fettled as well and as firme as ours, why then should we doe good workes for their good, and not for our owne? you fee then what senslesse and shallow worke he still makes, which makes me still wonder how reasonable and understanding Christians should beseduced by it.

Doctor Crify, Page 90, Sect. 12.

All that I will endeavour to build up is this, to keepe the true prerogative of Christ to himselfe alone, and that no righteousne se of man intrench upon these priviledges that are onely bis. Take away any thing of Christ and give it to any creature, and you deny Christ in part, you destroy the Gospel, the life of which stands in the solene se and oneline se of Christ from the beginning to the end of our perfection.

Answer.

This is the pretence indeed to keepe Christs Prerogative to himselfe alone, but the contrary is seen, because he contradicts Christ in his Gospel. As for us, we ascribe all to Christ as the meritorious and efficient cause of our falvation, and doe presse unto holinesse and righteousnesse, as meanes appointed of Christ, and wrought in us by his Word and Spirit, whereby we meete Christ, by his owne confession, and wherefore, but the more fully to enjoy him, and to be made partakers of him? wherefore we doe not wrong Christ, nor intrench upon his Prerogative, seeing we doe nothing but what is warranted by his Word Doctor Doctor Crifp, Pag. 90,91 Sect. 13.

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Now, beloved, come we to that which I promised, Christ, I fay, is tuch a way unto men, that who soever shufeth him for their way, by bim they come to a quick riddance and dispatch of all the businesse of bolinesse and sanctification, which they are to doe while they are in Christ the way. As it is with Merchants that goe to Sea, it may be the end of their voyage is to the Indies, but they have businesse in France, Holland, Spaine, or Turkie, and they put in there, their bufine fle is not the way to the end; but it is something they have in the was to doe, before they come to their journies end. All our obediences and righteousnesse, are but so many severall businesses bere, which me are to dispatch: while we are in our may Christ towards Heaven; and while Christ is our way he provides so for us, that our businesse goes anend. Now this Christ that we have chosen to be our way, is he alone that oyles the wheeles of our spirits, and puts them into a nimble frame. Therefore, 1 Pet. 2.3. To whom comming (faith the Apo-Ale)as unto a living flone (fpeaking of Christ) ye, as lively flones are bailt up. Marke it I pray you, Christ being a living stone, makes every one that comes to bim, living, be doth not onely give life to a person to be affive in doing, but be gives liveline fe to person to be nimble in all ivenesse, as we say, such a man is a lively man, when he is quick in his bustneffe. Answer.

He pleased himselse, I suppose, in this similitude, but sure it will doe his canse a great displeasure, for it makes more against him than for him. He is to prove that Christ being our way, by him we have a quick riddance and dispatch of all the businesse of holinesse and sanctification. Marke by the way what a quick riddance they make of fanctification and holinesse. Well, to prove this he brings a similitude (quite against himselfe) of Merchants going to the Indies, but by the way they bave businesse, in France, Holland, Spaine, or Turkie, their busimile is not their way, but something they have to due in the way. Is this to make a quick riddance? For a man that is going to the Indies, to goe first to France, then backward in a manner to Holland, and from thence to Spaine, and from Spaine up the Straits to Turkie many hundred miles, and then directly backe againe through the same Straits, (for there is no other way by water) and so to faile by the Cape of good bope, &c. Are not such

Merchants

Phil. 2.13.

Merchants likely to make a speedy and saving voyage thinke ye? was ever any man more out of the way than this man, that made this similitude? was he alleepe or awake? or was it

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I beleeve they would be loath to faile to Heaven by the Compasse of this similitude, or any man living, for sure his simile is as farre wide as Turkie is out of the way in Tayling to the Indies, East or West. That which followes, of Christs oyling the wheeles of our firits, &c. makes nothing against us, who afcribe all our fanctification and holinesse to the grace and goodnesse of God, who workes in us, to will and to due, even of bis owne good pleasure; yet not immediately, but by the use of meanes. Doctor Crifp, Page 94. 95. Sect. 14.

We that are the Ministers of the Gospel, leave you dunces in Chri-Stianity, in matters of practife, untill the Lord Fefus Christ come into that Ministry , and by his Spirit teach your spirits, and then when be comes you fall be exact in skilfnine ffe. I am wifer then my teachers, faith David ; fo when Christ comes to teach you, you shall be wife, " your Schoolemaster.

Answer.

See how ill he handles a good cause. The thing he proposes to prove we deny not, his proofe containes a groffe errour, and contrary to his former affertions. He faith, when Christ comes by his Spirit in the ministery to teach our spirits, then we shall be exact in skilfulnesse. How can this stand with that he formerly righteousnesse, delivered, to wit, That there be infirmities and defects in our that will finke best performances? pag-23. For he speaks of matters of pra-Stife. Yea, having brought Davids example, I am wifer than my teachers, for a proofe, he leaves out Davids reason; which he added, for thy testimonies are my meditation, Pfal. 119.99. and inferres a most unreasonable conclusion, saying, So when Christ comes to teach you, you shall be wife on your Schoolemaster. What? not onely exact in skilfulneffe, but wife as Christ our Schookmafter? this is something high. But it may be he meaner but as our ministerial Schoolematter. And that is the reason that their followers thinke themselves able to teach the best teachers in the Kingdome. Afterward he faith, Christ is a most please Jant way, smost delightfull, a most refreshing and recreating way,

Hee fairh there is that finfulnesse in mans him, p.97.

as if it were all strewed with flowers, pag. 99. 60. and thereupon makes an objection.

Doctor Crifp, Page 101, Sect. 15.

But some will say, believers finde it otherwise, there is not such Objection. joy and gladnesse, but they are often oppressed with sadnesse and beavineffe of fpirit.

I answer, there is not one fit of sadnesse in any beleever what soe- Answ. ver, but be is out of the way Christ ; I meane in fits of sadnesse, in respect of bis jealousnesse of bis present and future estate, he is out of the may of Christ, be injoyeth not bim as he ought, while be is in such fits. Therefore she Apostle puts beleevers upon rejoycing alwayes ; Rejoyce in the Lord alwayes, &c. Phil.4.4. There is matter of nothing but joy in bim. While there is mournings in believers, there are meltings in those mournings, and more joy in the mourning of a believer, then in all the mirth of a wicked man.

Answer.

Marke what he faith. There is not one fit of sadnesse in any beleever whatfoever, but he is out of the way Christ, he meanes fits of sadnesse in respect of his jealousse of his present and future estate, is out of the way of Christ. How can this stand with that, pag. 106. to wit, In the way of workes a man may presenth lose bimselfe, there is no one worke be doth, but be commits sinne in it, oc but Christ being the way, there in no stepping afide in Christ. Or?

And whereas he faith, there are meltings in those mournings of believers, and more joy in their mournings than in all the mirth of the wiched. If he speake it of all their mournings, it is utterly falle; for such sadnesse seizeth upon them sometimes, as we see in 70b. and the Pfalmifts cafe, that they are ready to despaire, and even Pfal 77.7,8,9. attheir wits end. And if he speake not of troublesome sadnes and heavinelle of fuch, he faith nothing to the question in hand, which he proposed, as being farre different from that mourning which hath meltings in it.

For the objection was of that mourning which doth oppresse with sadnesse and beauinesse of spirit, which wants those meltings.

Thue you may fee how unfatisfactory he is in every thing. Hequite alters the flate of the question here, and fals to tell us affirch mearning that bath a feeret content in it, fo as they that have

it, feare rather achange of that mourning, then that they are troubled at it, pag. 101,102. All this is nothing to that mourning and sadnesse mentioned in the objection.

Doctor Crifp, Page 103,104 Sect. 16.

So, beloved, you fee what an admirable way Christ is, all full of pleasure, there is the Spirit of Christ to make musick unto a soule. Speak comfortably unto my people , faith God, and this is the office of the Spirit, and the Spirit doth nothing elfe but speake comfortable things. Beloved. Christ is a way on the cellars of wine are to the drunkards, that are never better than when they are at the cup, and therefore no place like the cellar, where is fulnesse of wine, alwayes to be tipling and drinking. I fay Christ is such a way, and let me not be offenfive, to fay so, for the Church speakes in the same language, Cant. 2. 4, 5. He brought me, faith the, into his wine-cellar: flay me with flaggons, comfort me with apples, for I am ficke of love. Beloved, Christ hath such variety of delicates served in continually, and such sweetnesse in this variety, that the Soule is no longer satisfied then it is with Christ. Here is not staying with cups, much leffe with balfe cups ; but flaying with whole Flaggons; there is a kind of inebriating, whereby Christ doth in a spirituall sense make the beleevers that keep him company spiritually drunk, be overcomes them with bis wine.

Anfwer.

He that reads this, and that which followes, will cease to wonder why this Doctrine find so many followers, seeing it is made so plausible to mens appetites, promising such fulnesse of pleasure and musick to the soule, as if the Spirit spake nothing else but comfort, as he here saith. But he that reads what the Spirit saith to the Churches, Rev. 2, and 3. Chapters, shall finde the Spirit chiding and rebuking and threatning as well as comforting.

But to make this Doctrine relish better even to drunkards, he drawes a similitude from pot-companions that are never well, but when they are tipling. And left you should be offended with such a profane comparison, he (which is worst of all) will needs father it upon the Church of God, as if she spake in the same language, Cant. 254, 5. and would needs perswade us that Christ doth in a spiritual sense make believers that keepe his company spiritually drunke, and overcome with

wine.

wine. This man was very unhappy in his own fimilitudes, and as aukward in applying those comparisons in the word of God. The Scripture useth a sober simile, as I may say, of the Church being ficke of love, and being brought by Christ into the banquetting boufe, intreating him to flay ber with flaggons, and comfort ber with apples, because ready to faint. Now the Doctor applies this condition of the Church to the practife of drunkards, tipling in a Taverne, most unseemely and unsavourily, to say no worse. Nay, he tels us plainly that he doth inebriate, and make these that keepe bim company spiritually drunke, when as no such matter is to be found in the Text, which onely declares the vehement affection of the Church unto Christ, and an ardent desire that Christ would expresse his abundant love unto her againe. as a woman doth that is ficke of love, and not one syllable of being inebriated or drunk, as his profane simile doth signific. And therefore I pray you observe the vast difference betweene his different lanand the holy Chofts similitude. He speaks of tipling and be- guage here is. ing made drunk, the Church speaks of staying up with flaggons and comforting with apples, whereas drunkennesse makes Ebricias eft vomen reele and stagger, being a voluntary madnesse, as one very luntaria infania well faith. Here is a world of difference.

Now to speake the full truth, I thinke the Doctor spake feelingly, according to their Gospel, which in very deed is fuchtas that it doth inebriate, and intoxicate, and so overcomes them with a false and flattering joy, that being made drunke with flaggons of their owne brewing, they feeme fo rapt with Paul into Paradise that they dreame of nothing but Let them look for kine and full eares, as Pharaob at the first did, nothing but for thin eares joy and fulnesse of joy and gladnesse. And they have a spirit and leane kine afforded them fit for their turne, spiritus vertiginis, a spirit of at last if they giddinesse, which proves also the spirit of slumber, as it fares sooles Paradise otten with those that are drunk; so these fall fast asleepe in the fort bed of fecurity, and are by this meanes brought into a tooles Paradife, as will evidently appeare in the end, and hath beene seene in some particulars already.

Wherefore let me intreate all those that have any feare of God before their eyes, not to believe every spirit, but try the spirits whether they are of God, for many false Prophets are gone out into the world.

world, I John 4. I. Satan cantransforme bemfelfe, as is faid be-2 Cor. 1 s.v. 14 fore, into an Angel of light. All are not Ifrael that are of Ifrael, all is not Gofpel that founds of joy and gladnesse, &c. though it feeme fpirituall. The falle spirit can counterfeit the true most artificially, he is his Crafts-mafter, as you may fee by that fpi-1 Sam, 28,7,8, rit that the Witch raised up in the shape of Samuel, who carried the matter so cunningly as if it had beene Samuel indeed. Info-9. &c. much asmany have thought him to be the true Samuel, which was meerely his counterfeit, as the best interpreters conclude. For it were abfurd to imagine, that a Witch condemned by Gods Word, should have power to raise a man from the dead. and then much leffe had the power to raife an holy man of God. Wherefore againe I beleech you in the feare of God confider that of the Apolite and this in Samuel feriously, and fuffer not your felves to be feduced with a counterfeit and cunning spirit.

Doctor Crifp, Page 106. Sect. 17.

Christ is a way of all the wayer in the world the most case to be bit, there is no hardneffe to finde it out, no difficulty to finde out a progreffe in it. Many wages may lead unto a comfortable end, but there are so many crosse wayes to turne men out, that so they lose themselves. In the way of worker a manimay presently lose himfelfe, there is not one work be doth but he commits fin in ingere.

a margare of transmittaix of Anfwer. 1.

Marke how this man doth flatly contradict the Scripture and the holy Ghoft. He contradicts the holy Ghoft, faying that Chrift is a way of all the wayes in the world moffeafie to be hit; and there is no hardnesse to finde it, or difficulty in it. But Christ faith, frait is the gate, and narrow is the way that leadeth unio life, and few there be that finde it, Manth 7. and there-Lake 13.24. forehe bide them frivero enter in at the fraite gare, for many I fay anto you will feeke to oner, and fall not be able, Luke 13. 24. If it be so easie to bit, and make a progresse in it, how comes it that to few finde it, and that many that feeke are not able to enter, because of the ftraitne ffe of it? Againe, Christ faith, How bard is it for them that have riches to enter imo the Kingdome of God! what is the reason that it is so hard for rich men to enter?

Mark 10.23.

Matth 7.14.

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By this and many moe places you may fee plainly, that the

Gospel

Gospel of Jesus Christ differs much from their Gospel. For if you will believe them, they will tell you, That if a man be but willing to have Christ, and so come to him, and close with him, the businesse in done, you may be as considered that Christ is yours, as a saint in Heaven, as you heard before; And the progresse is as easte as the entrance, there is me difficulty to sinde out a progresse in it, as here you read, for Christ will doe all, you can doe nothing at all to further your owne salvation, may, you need not, all is done to your hands already. O most dainty and delicate Gospel! Mahomet hath not a sweeter, or easier Religion than this.

But now our Saviour Christ tels us of other matters, of straits, and difficulties, and afflictions, and oppositions, Luke 9.23. We must deny our selves, and take up our Crosse daily; we must bate father and mother, erc. Luke 14.26. We must love our enemies, and blesse them that curse us, that we may be the children of our Father in Heaven, Matth. 5.44, 45. And we must put on the whole armour of Gad, becamse we wrastle not with sless and blond, but with Principalities, and powers, and spiritual wickednesses, erc. Ephes.

6. 11,12,13,&c.

Now it seemes these, and the like, are meere bug-beares to searce children and sooles withall, or like the pie frances of the Papists, godly deceiss, as they terme them, to keepe men in awe, and bring them into bondage or subjection. No marvell then that he falls so soule upon good workes in this present place, and saith, that a man steps aside in every good worke, and loseth himfelse by reason of that sinne that is in the good workes that he doth. But it is his constant course, ever and amon to have a wipe at good workes, when as all evill workes escape his singers.

Dodor Crifp, Page 107. Sect. 18.

I fay it is the eastest way in the world to bit. It is true what Saint Peter faith of Paul, many things in his writings are very bard to be understood to but marke, in the Gospel things that doe pertains to the Justification of a sinver, they are written in such great letters, such plained atteris, that he that runs may read them.

Answer.

See what an case matter he makes of this chiefe point of Juliscation, which hash beene the maine controverse between Papills and Protestants. Yea, that very Text of Peter by him K 2

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now cited seemes to point at this very particular, I meane Justification by faith, which some ignorant and unstable wrested, (as the Antinomians doe this day) to their owne destruction, 2 Pet. 3.16. And that which makes me thinke so is, the scope of the Apostle there, where he sirres them up to prepare for Christs comming, & the dissolution of the world by boly conversation and godlinesse, vers. 10, 11, 12. and by being dissignt that they may be sound of him in peace, without spot and blamelesse, vers. 14. and to take beed of being led away with the errour of the wicked, and falling from their owne stedsassnesse, but growing in grace, &c. verse 17, 18. Such things as most of these are, the Antinomians neede not look after, because they say Christ hath undertaken to doe them.

Doctor Crifpe, Pag. 107. Sect. 19.

Doe but observe a few expressions which doe shew how easie it is to bit the way. Christ himselfe being the way. In Isa. 35. verse 8. is a notable place for this purpose. A high-way there shall be, &c. and in the latter end of the verse, the waysaring men, though sooles, shall not enter therein.

Anfwer.

This very verse is a notable place indeed against himselfe, but see his legerdemaine, he leaves out the middle which makes against him, and gives us both ends which only seeme for him. The whole verse is this. And an high-way shall be there; and a may, and it shall be called the may of boline fe, no uneleane shall paffe over it, but it shall be for those; the wayfaring men, though fooles, hall not erre in it. Now observe that Ifay cals this the way of holinesse, but Doctor Criff told is before that bolinesse was me jut of the way, because be imesse is not Christ, pag. 89. Againe, for the meaning of the place, it is hard to fay of what time it is meant. If of their returne from Babylon, we are to understand it Comparatively, that in regard of former times the way should be more plaine. If of the time of the Gofpel in generall, it is meant of a more cleare light that then fhould shine than under the Law. Thus most take it I confesse. Howbeit I rather refer it with some other of good note, anto the time when the Jewes shall be called, a more glorious time than yet hath beene, and my reason is from that which followes in the next verse. No Lion

Lion shall be there, nor any ravenous beast shall go up thereon, &c. of which I have spoken before. See Answer to Serm. 3. Sett. 18.

Doctor Crifp, Pag. 107. Sect. 20.

The Pfalmift teles that the Commandements of God give light to the eyes. the Golpel out of question doth make the simple wife, there are some things you know you are able to teach to fooles, though you are not able to nach them deep myfteries.

Answer.

First be saith the Psalmist tels us, that the Commandements of Lord give light unto the eyes. But I fay, why did he not fee this before, when he said Christ alone doth open the eyes of men, and shat it was an errour to thinke that the Law, (which is the same with the Commandements) makes men fee their owne vilene fic pag. 44. He faith further, There be some things that we may teach fooles, though me are not able to teach them deep mysteries. Now why he faith this I fee no reason at all, but this I am fure of, That the ductrine of the Gospel is a great, yea the greatest my stery, I Tim. 3. 16. and 1 Cor. 2. 7. Such a mystery as the very Angels desired to looke into, 1 Pet. 1.12.

Doctor Crifp, Page 108, 109. Sect. 2.

Againe, Christ is such a way as is a spacious, large, and elbow- Maganulas, roome way, as I may so fay, there is abundance of largenesse, and elhow-roome in Christ the may, ore. Then after some proofes he makes, and anfwers, an objection.

But some will say, bow doe you answer that place in the seventh of Matth. verf. 14. Straite is the gate and narrow is the way that leadeth unto life, and few there be that finde it? How can Christ be such a way of libery, when the way is said to be an exceeding strait and narrow way?

I answer, fift, Christ speakes not this simply, but Comparatively, Answer, the way is fraite and narrow in comparison of that he spake of before, Broad is the way, and wide is the gate that leadeth to destruction, &c.

But fecundly, (faith he) fraite is the gate and narrow is the way. What is this ftraitnesse? To this question perhaps you will answer ,a strict, austere and severe lise, a precisenesse and exactnesse without giving to a mans felfe any liberty whatfoever. This is the straitnesse of the way that leadeth unto life. But beloved give me leave to adde, I confesse the stricter Christians can walke the better, and Christ will more and more confine the life of a beleever unto a boly exactnesse, but: K. 3 under .

incurvantes introspicere, flooping downe to pry into it.

Object.

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under favour, I conceive this is not the meaning of the I ext here, that he the straitnesse of the way is here meant the strikinesse of conversion.

Answer.

These two expositions by him named he rejecteth, both, which are farre better than the third which he pitches upon, as we shall see by and by. These two may both stand with the scope of the place, being also consonant to sound doctrine in every respect. The way to life is strait in comparison of the way to destruction, and the number sew likewise. It is true also that the way is strict and austere, and requires precisenest and exactnesse, according to that, Ephes. 5. 16. Yet the way and gate may be said to be strait and narrow in regard of the troubles and difficulties we meet withall, which many will not endure, because contrary to our corruption: and so this place makes most against his former quality which he ascribed to the way, saying, that it was so easie, as I have before observed in answer thereunto:

redrepcion pressa.

Dr. Crifpe, Pag. 110. Sect. 22.

But rather the medning is this. Straite is the gate, and narrow is the way, that is, it bath not that latitude in it, that generally men thinke it bath. What is that? Men generally thinke that befides Christ, there is something more in the way that leadeth to life, and that is a month owne righteousnesse, not onely Christ, but a mans owne righte ousnesse, joyntly together with Christ, these are the way to falvation. This is the conceit of many men. But I fay it is Araire and narrow in this regard, that all a mans owne righteoufneffe must be cut out of the way, it must be so narrow, that there must be nothing in the way but Christ. When a mans owne righteoufne ffe is taken into the way befide Chrift, then it is a broader way then Chrift allower of, be allower one that way to be himsetfe. And that this is the meaning feames to me by the words that follow. Beware (faith Christ inthe neut words) of falle Prophers, that come in Sheeps clothing, that inwardly are ravening Wolves. Is seemes in this Christ gives warning bon to beware of false Prophets, by telling menthat fraite is the gate and narrow the way that leaderb to life. And what falfe Brophets were they? If you confull with Luke, Adis 15. 1. 24. you findl underft and who thefe Prophet were, and withall the meaning of this Text. There you shall find shat thefe fathe Prophers were they that troubled the Church, and occaft ened the Affembly, the first Connect that ever wer. Some (fay the

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Counted) that went out from us have troubled you with words, subverting yourfoules, laying, you must be circumcifed and keep e the Law, or elfe you cannot be faved. Thefe are the false Prophets Christ meant, that would make the observation of the Law of Moles and Circumcifion to be Copartners with Christ, as a way to Salvation, to whom (Say the Apofiles) we gave no fuch commandement.

Answer.

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These two expositions by him named he rejecteth, both, which are farre better than the third which he pitches upon, as we shall see by and by. These two may both stand with the scope of the place, being also consonant to sound doctrine in every respect. The way to life is strait in comparison of the way to destruction, and the number sew likewise. It is true also that the way is strict and austere, and requires precisenesse and exactnesse, according to that, Ephes. 5. 16. Yet the way and gate may be said to be strait and narrow in regard of the troubles and difficulties we meet withall, which many will not endure, because contrary to our corruption: and so this place makes most against his former quality which he ascribed to the way, saying, that it was so easie, as I have before observed in answer thereunto:

Dr. Crifpe, Pag. 110. Sect. 22.

But rather the medning is this. Straite is the gate, and narrow is the way, that is, it bath not that latitude in it, that generally men thinke it bath. What is that? Men generally thinke that besides Christ, there is something more in the way that leadeth to life, and that is a man owne righteousnesse, not onely Christ, but a mans owne right ousnesse, joyntly together with Christ, these are the way to falvagion. This is the conceit of many men. But I fay it is fraire and narrow in this regard, that all a mans owne righteoufneffe must be cut out of its way, it must be so narrow, that there must be nothing in the way but Christ. When a mans omme righteousne se is taken into the way beside Chrift, then it is a broader may then Chrift allower of, be allower onch that way to be himsetfe. And that this is the meaning feames to me by the words that follow. Beware (faith Christ inthe next words) of falle Prophers, that come in Sheeps clothing, that inwardly are ravening Wolves. Is seemes in this Christ gives warning bow to beware of false Prophets, by telling menthat fraite is the gate and narrow the way that leaderb to life. And what falfe Brophets were they? If you conful with Luke, Adis 15. 1. 24. you foull underft and sobo thefe Prophet were, and withall the meaning of this Text. There you fhall find that thefe falle Propher swere they that troubled the Church, and occafe oned the Affembly, the first Connect that ever wer. Some (fay the Councel)

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bers of iniquity. Whereupon he concludes with a Parable, where by he commends those that be bearers of bis sayings and also do ers, as the onely wise men that build upon the Rocke, and shall hold up against all stormes and tempests, winds and weathers what soever.

Now let all men confider how contrary these things of our Saviour are unto Doctor Crisps exposition here, and doctrine every where. Christ, you see, is altogether perswading to good workes, and tels you how to know false Prophets by their bad fruits, and disproves those that onely professe his Name, but doe not his Fathers will, yea and rejects those Prophets that were workers of iniquity as none of his, and commends those Christians, as laying a sure foundation that be not onely hea-

rers, but doers of his Word.

Now on the other fide, fee how Doctor Criff is still upon every occasion quarrelling with good workes, and never preffeth to the practife of righteouineffe, but rather feekes to take men off from so doing. And therefore he takes here occasion most grossely to corrupt the Text of our Saviour, Math. 7. 14. as if it spake against those that would have mingled the Law and Gospel together, of which there is nec vola, nec vestigium, neither shew nor shadow in the Text, And therfore he brings in that Text, Act, 15. 1, 24. by head and shoulders, against sense and reason, to serve his owne turne, and fit his owne fancie. It is true, he is forced to confesse hard before, that the stricter Christians can walk, the better; but this was but to blear mens eyes, and make them beleeve he was no enemy to strictnesse, and yet there is nothing that he more girds at, and complaines of, than strictnesse in holinesse and righteousnesse, asis to presse unto that were to rob Christ of his right, and turne him out of his place. And therefore marke what followes.

Doctor Crisp, Pag. 111. Sect. 23.

Ton shall finde that in the Epistle to the Gasatians and Colos. all the Apostles contestations were with such salse Prophets, that came in Sheeps clothing, they were not false Prophets that came in Wolves habits that are openly profane and scandalous, they can deceive no man, they shew themselves to all; but they are false Prophets in Sheeps clothing, that is, they seeme to be Sheep, they seeme to be austere, they seeme to preach nothing but righteousnesses and holinesse, but yet they

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over avenous Wo'ves. How so? They make a man build upon a mans owne righteousnesses and not upon Christ, and so destroy poore soules. These are those the Apostle bids beware of, Gal. 3. 1.

Anfwer.

You see how faine he would make his matter good by Saint Pauls Epistles, whereas he doth meetly abuse his auditory, and wrest the Scripture. For in those two Epistles he brings nothing to prove that they were ravenous Wolves in Sheeps clothing, that taught justification by workes; nor can any man prove that these Wolves in Sheeps clothing mentioned by our Saviour, were such as died preach justification by workes. But any man may see, that he hath a glance against austerity and those that preach righteousnesse and holinesse. Else he would never have made such an exposition of Christs words, so contrary to all good Expositors, and the evident scope of the place it selfe, which is a sufficient reason to make men stop their eares against such Teachers, if they doe not wilfully winke, and thut their eyes against evident and apparent Truth.

An Answer to the fifth Sermon, The Text, Colos. 1. 18. Page 114.

That in all things be might have the preheminence.

This Sermon speaks much what as the former Sermons havedone, being in a manner the same for substance in regard of that controverse between them and us, in point of justification and sanctification. Among other things wherein he saith Christ hath the preheminence, this is one; To be the foundation to beare up all things, which by us is granted, that other foundation can no man lay than Jesus Christ, as the Apostle saith, pag. 129,120.

Againe, he faith that the load of all our finnes and duties pag 133. & lieupon him, which is the same with that he had before, that 134. Christis our way both from finfulnesse, and likewise to grace and glory. Then see what a similitude he hath to expresse how

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Doctor Crifp, Page 134. Sect.2.

This fame fimile he useth afterward,

2.Tim 3.

Tour daties are at the datie you doe to a deceased friend, you thinke it is the last duty you shall doe for him, to carry him to the grave, though you may have bearers, you shall goe under the corps, but the hearers shall have all the waight upon their shoulders, so that you goe easie in respect of the assistance of the hearers. Beloved, all the duties we have to doe may seeme waighty. This is an hard saying, and that is a hard saying, who can obey it? But, beloved, know that the Lord Christ he is such a pillar, such a hearer to take all the waight of duties upon his backe, that he carries the hurden, and so carries it, that you shall goe but as the friend of the corps, the hurden shall be from your shoulders.

Ansaer.

By this we see what an easie matter they make of duties, a meere complement, Christ doth all, they goe under for a show, and never put their shoulder to the work, and so you see more plainely why he made it the easiest matter in the world to be a true Christian. Doth not this finely teach men to play the hypocrites, and prove heartlesse in holy duties, having a sorme of godlinesse, denying the power thereof? But let me tell them that God was very angry with his people. Israel, because they pulled away the shoulder, and made their heart as an Adamant less they should heare the Law, &c. Zech. 7. 11, 12. Yet behold more such stuffe towards the end of the Sermon.

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Doctor Crifp, Page 144. Sect. 3.

In must serve in duty and obedience, but looke not that duty should bring any thing, it is Christ brings everything you get, you get nothing by duties. Assure your selves while you looke to get by that you doe, you will but get a knock, because of so much sinfulnesse in the duty.

Aufmer.

What strange stuffe is this for a Pulpit! Is not this plainly to knock men off from doing duties, otherwise than by way of complement? what brain-sick Divinity is this? Hath not God promised to reward every man according to his works, and Christ himselfe also hath promised as much, and will they make them liers? Doth not the Apostle bid them So run that they might obtaine? I Cor. 9, 24, Did not Jacob wrastle with Christ,

Rom 2. 6.

Christ, the Angel of the Covenant, for a blessing, and had it? and how did he wrastle but by weeping and praying? Hos. 12.3,4. How then durst this Doctor deliver this in the place of Christ? That if we looke for any thing by that we doe, wee shall get but a knock? yet that you may see his stifnesse in this particular, mark how he goes on.

Doctor Crifp, Pag. 144. Sect. 4.

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Your duties that you performe are that wherein you are to walke in the world, and before the world, that you may be profitable unto men. But a for getting any thing, affure your selves, while you labour to get by duies, you provoke God, as much as lies in you, to punish you for such presumption, if not for the filthinesse of the things you performe.

Answer.

Here we have a further degree of dotage, to say no worse, we have be profitable unto men by our duties, but not to our selves, what may be the reason, who can imagine? It cannot be that which he names before, because Christ brings every thing, because so he doth to other men as well as to us.

Ear he goes on, and is not ashamed to assirme, that while we about to get by duties, we provoke God to punish us for our presumption. This is just as Diogenes trampled upon Plato's pride, but with greater pride; so he condemnes our presumption with greater presumption. For he presumes to crosse the holy Ghost. For the holy Ghost bids us ask and we shall have, Manb. 7.7. And tels us that we have not, because we aske not, James 4.2. But it seemes by this new Divinity, that when we askedaily bread, and forgivenesse of sinne, &c. we must not expectany such matter for our selves, but for others we may, thow are those blinded that can believe such gracelesse and goddeseablurdities as these are!

Me thinker they should be assumed so to crosse the Word of God, and dishearten men from duties as they doe. For to what end should any man pray for grace to helpe in time of need, or health in time of sicknesse, as we are commanded, Heb. 4.16. Jam. 5.13. unlesse we may obtain our requests? If any object that we must look to be heard for Christs sake, we grant it, and therefore doe all that we doe in the Name of the Lord

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Jesus,

Jesus, Col. 3. 17. And therefore though we looke to be heard and to prevaile in any duty for Christs fake, yet we expect by our duties to obtaine according to his will. For this is the confidence that we have in him, that what foever we aske according to his will he heareth us, and we have the petitions

that we defired of him, 1 70h.5.14.15.

Now that you may fee how that this hinders not Christ from the preheminence given unto him, it is evident to all that will understand, because in praying and doing duties in conscience to his command and in his name, we exceedingly honour him, because we doe not expect audience or acceptance for the worth of our duties, but onely by fuch meanes as he hath injoyned us for that very end, which otherwise we cannot expect. See more 7am. 4. 2, 3. By beleeving, those worthies, Heb. 11. were said to obtaine great things for themselves as well as others, fee onely verf. 33, 24, and 35. What need I fay more? There is nothing more cleare in the Word of God than this, That by doing of duties we may doe much good to our selves and others. For he that looketh into the perfect Law of liberty, and continueth therein, he being not a forgetfull hearer, but a doer of the worke, (this man) shall be blessed in his deed, or doing, Jam. 1. 25. Therefore I conclude, that they feeke to bring men into a curfed condition, that are not affamed to preach and print, that they provoke God to punils them that labour to get any thing by duties.

Thus have I briefely disparched what I have to say for the present against his fifth Sermon. Onely for the fuller satisfaction of some, that they may fee that we doe not derogate a jot from Christ, in saying that we may get good by the duties which we performe at his command; See Mafter Wards Sermon, Col3.11. Called, Christ is All in all together with another Sermon of the same Samuel Ward, called the happinesse of practife, upon these words of our Saviour, Job. 13. 17. These things if you know, happy are you if you doe

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Page 146. An answer to the fixth Sermon on 1fa. 42. 6, 7. 10 10000

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I will give thee for a Covenant to the people, for a light to the Gentiles, to open the blinde eyes, to bring out the prisoners from the prison, and them that fit in darknesse out of the prison-house.

After opening of the Text he gathers this general Doctrine. Doctr. The Father is pleased to give Christ for a Covenant to the people of the Pag 153. Gentiles, to open their eyes, and bring them as prisoners out of prison, Mark this, you pag. 153. then he addes. There is abundance of marrow and fat- shall finde the nesse in this present truth, I have delivered unto you more than usually people can finde out of it, we will endeavour therefore to break the bone their damnathat all the marrow may be seene, and none of it may be left.

That which he saith here of this truth, may be said of all the truths of God, that there is more marrow and fatnesse in them than usually people can finde, yea or Pastors either. But he would have men understand, that he hath found out more than ordinary marrow and fatnelle in this bone. And yet we shall finde that he hath drawne more bloud than milke out of this break of consolation, and therefore had no such cause to boalt of his endeavour to breake the bone that all the marrow might be seene, and none of it lost.

Doctor Crifp, Page 154, 755. Sect. 2.

First, a word or two in generall concerning the nature of a Covenant. The common and usuall manner of Covenants, as you all know, isthus much, namely a mutuall agreement betweene parties upon certaine Articles or propositions, propounded on both sides, so that each party is tied to fulfill bis owne conditions, which if either of them faile in the other is thereby freed from his part, and the Covenant becomes milified, void, and frustrate, you all know this is the true nature of a common Covenant.

Anfwer.

This I fee downe not to gaine-fay it, but to shew how that he contradicts this in a kind afterward, denying that there be any conditions in this new Covenant, pag. 159; whereby he plainly makes it no Covenant, because it wants the nature of

very pith and marrow ble doctrine in this very Ser-

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a Covenant, which he himfelfe both set downs.
Doctor Crifp, Page 155, Sec. 3.

There are two maine generall Covenints God enters into with men, the one is called the first the old Covenant, the Covenant of works: it stood upon these termes, Doe this and live. The other is called a new Covenant by the Prophet Jeremy and the Apostle, Heb. 8. It is called a better Covenant, a Covenant of Grace. As for the first, the old Covenant, the Covenant of works, which stood upon these termes, Doe this and live: It is very probable, if not certaine, that Christ was this sinst Covenant unto men, even the Covenant of works.

This man confounds himselfe, and cares not what he saith, that dates say, It is very probable, if not certaine, that Christ was the Covenant of works unto men. It is so farre from being certaine, that it is a senses speculation. But they have many such fancies, both absurd and dangerous, which I have heard and read in some of them His reason of this sancy is not worth a sufficient see his Scripture.

Tom the Doctor Crife, Page 177. Sect. 4.

Ton shall fee the ground of this Covenant, Prov. 8.31. when the Lord made all things in the world, Wisdome, which is Christ, there tels is that she can the delight of the Faiber, and her who'e delight was with the somes of men; I say the soundation upon which the difference was built between man and other creatures, that he hath this Covenant by grace, and others not; is this: All the delight of Christ was with the some of men, and for his sake the Faiber will doe more for them than for other creatures.

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The maine scope of the holy Chost in that place of Solomon seemes to be this, to shew his authority and ancient affection towards men, that they might the more hearken unto his word, and doe his will, and therefore it followes, respect 22. Now therefore hearken unto me O yee children, for blessed are they that keep my wayes.

When thall one have Doctor Criff prelling others to hear-kenjand promounced bleffing on them that keep Christs waies? Howford, here is but a weak proof that Christ was the Covenant of works, because he faith Christ was the delight of the

Father

Fath er, and his whole delight was with the fonnes of men.
Doctor Crifp, Pag. 157, 158, Sect. 5.

But now the Covenant which the Lord mentions in this place by the Prophet is not the first, but second Covenant. I will give thee for a Covenant to the people, he meanes the Covenant of Grace, which Covenant is mentioned, ser. 31. 33. and renewed by the Prophet Ezekiel, chap. 36. about vers. 26. and so also Heb. 8. where you shall finde hoth the Covenant it selfe, and bow, and in what sense Christ is said

to be that very Covenant unto men.

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In the fixth verse you shall finde this appropriated unto Christ to be bis great priviledge, to have the fole band and managing of this new Covenant. But now, Saith the Apostle, be hath obtained a more excellent ministery, by bow much al a be is the Mediator of a better Cogenant. And what is this better Covenant? Marke what followes, verie 8. Behald the dayes came, faith the Lord, when I will make a new Covenam with the boufe of Ifrael, and with the houfe of Judah, not according to the Covenant I made with their Fathers, for in the verfe, 10. this is the Covenant I will make with the bonfe of Ifrael, After those dayes, faith the Lord, I will purmy Lawes into their minde, and write them in their hearrs, and I will be to them a God, and they that! be to me a people. And they shall not every man teach his neighbour, and every man his brother, faving, know the Lord. For all shall know me from the leaft to the greatest. For I will be mercifoll to their unrighteoufnesse, and . their finnes and iniquities will I economber no more. Here is the fubftance of the Covening. I will be their God, and they fhall be my people.

Now all that I will note briefely out of all this, shall be onely one proposition, wherein you shall see both a vast, and comfortable difference betweene this new Commant and all other Covenants that God made with men: It differs I say exceedingly, and the comfort lies in

the difference which is this.

All other Covenances of God besides this runne upon a stipulation, and the premise runnes altogether upon condition on both sides. The condition we are Gods, that they should live, The condition on many part was, That he may live, he must doe this. And marke, the conditions in the Covenant were such, that in case man did faile to perform his condition, the Covenant was broke, and God was free from giving life, which accordingly came to passe. For man failing in doing, the Covenant was divelly broken, disanulled, and frustrated, and man log mader the cares of the breach of the Covenant in not doing.

a Covenant, which he himfelfe both set downe. Doctor Crifp, Page 155 Sect. 3.

There are two maine generall Covenints God enters into with men, the one is called the first the old Covenant the Covenant of works: it stood upon these termes, Doe this and live. The other is called a new Covenant by the Prophet Jeremy and the Apostle, Heb. 8. It is called a better Covenant, a Covenant of Grace. As for the first, the old Cove. nant the Covenant of worker, which food upon thefe termes, Due this and live : It is very probable, if not certaine, that Christ was this first Covenant unto mengeven the Covenant of works. ne addes. 'a berroughtendines of marrow and ta-

This man confounds himselfe, and cares not what he faith. that dares fay, It is very probable, if not certaine, that Christ was the Covenant of works unto men. It is fo farre from being certaine, that it is a sensless speculation. But they have many fuch fancies, both abfurd and dangerous, which I have heard and read in fome of them. His reason of this fancy is not worth a Tufbi Let us fee his Soriprure. un nas sigos y

rous and land Doctor Grifp, Page 137. Sect. 4.

You hall fee the ground of this Covenant, Prov. 8. 21. when the Lord made all things in the world Wifdome, which is Christ; there tels we what the men the delight of the Father, and her who'e delight was with the formes of men; I fay the foundation upon which the difference was built betweene man and other creatures, that be hath this Covenant by grace, and others not is this: All the delight of Christ was with the formes of men, and for his fake the Fuber will doe more for them than for other creatures. they meet a court a material another between parties upon con-

The maine scope of the boly Ghost in that place of Solomon feemes to bethis to flew his authority and ancient affection towards men, that they might the more hearken unto his word, and doe his will, and therefore it followes, verfe 32. Now therefore hearken unto me O yee children, for bleffed are they that keep my wayes.

When thall we have Doctor Criff preffing others to hearkenjant promouncea blefing on them that keep Christs waies? Howfoeler, here is but a weak proof that Christ was the Covenant of works, became he faith Christ was the delight of the a Cove

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Fath er, and his whole delight was with the fonnes of men.

Doctor Crifp, Pag. 157, 158. Sect. 5.

But now the Covenant which the Lord mentions in this place by the Prophet is not the first, but second Covenant. I will give thee for a Covenant to the people, he meanes the Covenant of Grace, which Covenant is mentioned, Jer. 31. 33. and renewed by the Prophet Ezekiel, chap. 36. about vers. 26. and so also Heb. 8. where you shall finde both the Covenant it selfe, and how, and in what sense Christ is said

to be that very Covenant unto men.

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doing.

But in this Covenant of Grace, to wit, the new Covenant, it is fare otherwise, there is not any condition in this Covenant. Marke n bat I say, beloved, and I beseech you heare me with an impartiall, and unprejudicate opinion, I know I shall go against the straine of some, but I hope what I shall deliver shall be sirmely proved from Scripture, I say the new Covenant is without any conditions what sever on many part. Man is tied to no condition that he must performe, that if he doe not performe the Covenant is made void by him.

Answer.

Here we may see the root of bitternesse, and the very quintessence of the Antinomian doctrine, and that it is not onely Antinomian, but Antichristian and Antievangelicall. For sirst, he considertly denies all conditions on mans part in the Covenant of Grace, and afterward particularly, and in plaine termes tels us in this Sermon, that Faith is not the condition of the Covenant, and thus we are justified before we believe, and that assually, and not in Gods decree only.

Thus much in generall. Now to the particulars, and first I will begin with his proposition, which is this. All other Covenants of God, besides this, runne upon a stipulation, and the promise runs altogether upon condition on both sides. The condition on Gods part was, they should live. The condition on mans part; I hat he mighs live, be must doe this, &c. But in this new Covenant of Grace there is not any condition. Marke what I say, (saith he) and I beseed you, beare me with an impartial and unprejudicate opinion, dre

First, let me tell you, that to talke of a Covenant without conditions is, comradiction in adjects, a kind of contradiction. For a Covenant doth alwayes imply conditions on both sides, else it is no Covenant. I appeale to himselfe in his former words, where he saith concerning the general nature of a Covenant, That it is a mutuall agreement betweene parties upon certain Articles propounded on both sides, so that each part is bound and tied to fulfill bis some conditions, ore pag. 154. Therefore he must either deny this to be a Covenant, or else confesseonditions on both indes. It will not serve his turne to say, This differs from all other Covenants, for it is an unsufferable errour, to make such a difference as quite takes away the nature of a Covenant. Just

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like him that condemned divers forts of hearers, and the first was them that would not heare at all. Their errour was not in hearing, but in refuling to heare; Therefore he erred in ranking them among hearers, that would not heare at all and fo doth the Doctor commit a more groffe errour in making this a speciall comfortable Covenant, which, as he makes it, is no Covenant at all.

Secondly, Hay that nothing is more evident in the Gofeel than the conditions of the Covenant of Grace on mans part. To wit, Faith and Repentance, without which we cannot be in Covenant with God, nor have any share in Jesus Christ, or receive the forgivenesse of sinnes. The Scripture is very cleare for this, Job. 3. 16. So God loved the world, that be gave bis onely begatten Some, that who soever believeth in him should not perish. So Ads 16. 31. Beleeve in the Lord Jesim Christ and thou Shalt be faved. And for Repentance, See All 8. 28. Repent and be baptized every one of you for the remission of sinnes. And Alls 2. 19. Repent, and be converted, that your sinnes may be blotted out, when the times of refreshing shall come from the presence of the Lord. Hence was it that thele two were especially injoyned and preached by the Apostles and others. John Baptist saith, The Where repen-Kingdome of God is at hand, Repent and beleeve the Gospel, Marke ned alone, it 1.15. Saint Paul faith, that he kept nothing backe from them that includes faith, was profitable, testifying both to Jewes and Greeks, Repentance to- and so on the ward God, and Faith toward our Lord Jesus Christ, Acts 20. 20. contrary. 21. And the chiefe Commission of the Apostles was, to preach Matth. 4.17. Repentance and remission of sinnes, Luke 24.47. And our Saviour himselfe at his first preaching bade them Repent, because the Kingdome of Heaven was at hand. And reproved the chiefe Priests and Elders, because when John came in the way of righteousnelle, they beleeved bim not, though the Publicans and Harlots did beleeve, and they when they had seene it repented not afterward that they might believe him, seeing such a worke of God upon them, Mattb.21.32.

And yet notwithstanding these, and many moe, this man was not ashamed to fay, that there is no condition on mans part, and he defires to be heard with an impartial and unprejudicate opinion, and hoped firmely to prove what he said by Scripture.

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He confesses indeed, that he goes against the straine of some, he might as well have faid, that he goes against the streame of Scripture. Come we now to his reasons, or arguments.

Doctor Crifp, Page 160. Sect.6.

The fir ft argument is this. The Covenant is called an everlafting Covenant, and bere in the eighth to the Hebrewes in the latter end, God faith, I will be mercifull to your iniquities, and your finnes will I remember no more. Now Suppose there were conditions for man to performe, and suppose man did fai'e in those conditions, what were become of the Covenant? Man did faile in the condition, whilest there were conditions before, in the first Covenant, and thereby the Covenant was frustrated. Man is not now so confirmed, but if there were conditions for bim to performe, which if he did not performe the Covenant (bould be broken, I fay be is not fo confirmed, but be might faile in those conditions : Nay, if those be the conditions which some men conceive, then be doth daily faile, and if the Covenant stands upon fuch conditions, the Covenant is frustrated, so some as the conditions are broken. So, I fay if the Covenant stand upon any condition to be performed on many part, it cannot be an everlasting Covenant, except man were so confirmed in righteousnesse, that be sould never faile in that which is bis part.

Answer.

This is the first, and therefore should be one of the strongest arguments, because it breaks the yee unto the rest, and yet it is as weake as water. The Covenaus (faith he) is an everlasting Covenant, but suppose there were conditions for man to performe, and ogaine suppose man swould faile inthose conditions, what were become of the Covenant? he meanes it could not be everlasting, but would be broken. So that his meaning is, that it cannot be everlasting if there should be any conditions for man to performe. This is utterly untrue. For that Covenant made with Abrathe two Cove. bam and his feed was called an everlating Covenant, Gen. 17.8. nants of Grace but Doctor Criff himselfe saith, that all other Covenants befide this new Covenant were made upon condition. Therefore his argument is false. And whereas he saith, that man did faile in the first Covenant, and therefore be may faile in this, because be is not fo confirmed but that he may faile in those conditions, and fo the Covenant should not be everlasting. I answer. That he is so confir-

In a Sermon, Heb. 8 6. called

confirmed in those conditions of Faith and Repentance, that is See ler. 3 2. 3 9. once in Covenant with God, that he shall furely keepe them, 40. They shall once in Covenant with God, that he shall surely keepe them, teare me for ewhich none will deny that hold, that a true beleever cannot ver for fall away from grace, which they themselves also hold. And good of them therefore he doth meerly trifle and delude his auditors in this, and of their For he knew well enough, that we hold a great difference be- them. And tweene Adam in innocency and the fonnes of Adam entered in- 1 will make to a new Covenant of Grace with God. He was to performe an everlaiting the conditions by his owne thrength, but we in the Covenant Covenant with of Grace are to performe the conditions of our Covenant by them, that I the power of Christ, for which we have his spirit and pro- way from them mife, which Adam had not. See Fer. 32. 39, 40. All this is to doe them as cleare as the Sunne on our fide, in the Word of God, 1 Pet. good, but I wil 1. 4. We are kept by the power of God through faith unto falvation. put my fear in-And Acts 5. 31. Christ gives Repentance as well as Remission of fins. to their hearts, that they shall Yea and marke the order of the holy Ghoft. First Repen- nor depart tance, and then Remission of sinnes. If we were left to our from me. See selves in the Covenant of Grace, as Adam was in the Covenant also Ezek: 36. of workes, he faid fomething, but feeing we are not, he faith v. 27. nothing to the purpose. Read Ezek. 36.27.

Dr. Crifpe, Pag. 160,161. Sect. 7.

But you will say there are many conditions mentioned in the Covenant, it was faid, that there must be a Law put in the mind, and

writ in the heart, with many other such things.

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I answer, beloved, it is true, God faith I will put my Law in their Answer. inward parts, and write it intheir bearts, &c. but doe you finde in this, or in any other mention of a Covenant, that this is the condition to be performed on mans part, I Say, that this is the condition of the Covenant, and such a condition, that if man performe it not the Covenant is frustrated? there is no such thing in the Text.

Answer.

The Law put into their hearts, &c. is nothing else but ability to Beleeve and Repent, and obey the Gospel of Jesus Christ, for there is a Law of faith, Rom. 3. 27. Now though it be not expressely said there that this is the condition of the Covenant, and such a condition on manspart, that if he performe it not, the Covenant is frustrated, yet it is implyed, That whofoever hath not the Law in their inward parts, M 2 though

Object.

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though they be outwardly in this Covenant, the Covenant is Look Joh 16. frustrate to them. And this is evident in other places, John 3. 18. He that beleeveth is not condemned, but be that beleeveth not is See Revel. 2.5, condemned already, because be hath not beleeved in the Name of the only begotten Sonne of God. And Luke 13. 3. 5. Except yee repent, yee Ball all likewise perisb. And to the same purpose is that of our Saviour, Except ye be converted, and become as little children, ye fall not enter into the Kingdome of Heaven, Matth. 18.3.

Doctor Crifp, Page 161, Sect. 8.

Objection. Answer.

But you will fay, conditions or no conditions, a man must have bin beart in this manner. I answer, it is true by way of confequence, that after we are in Covenant with God, he will before these things upon us, as fruits and effects of that Covenant, but it is not true by may of antecedence, that God doth require these things at our hands before we foall be partakers of the Covenant.

Anfwer.

This agreement he confeffeth, pag 172

I answer, that Repentance towards God and faith in the Lord Telm, are Antecedents and not Consequents onely of the Covenant of Grace. My reason is, because it cannot be conceived that any man can, or will enter into Covenant with God, till they be agreed, for there is no Covenant without agreement, And God and man cannot be agreed till mans heart be in fome measure wrought upon. Elsewhy doth God send his Ambasfadors to befeech men to be reconciled ? 2 Cor. 5.20. Now mans heart is not wrought upon aright, till he repent and beleeve the Gospel. Therefore of necessity Repentance and Faith are Antecedents and Concomitants, and not bare Confequents of this Covenant of Grace. I will give you a lively instance, 2 Cor. 6. 14, 15, 16, 17, 18. What fellowfhip bath righteoufne fe with unrighteoufne ffe, & c. What concord bath Chrift with Belial? Then verse 16. God said, I will be their God, and they shall be my people. This Doctor Criff confesses is the summe of the Covenant, pag. 158. Now marke what followes, verfe 17, 18. Wherefore come out from among them, and be yee separate, saith the Lord, and touch not the uncleane thing, and I will receive you, and will be a Father unto you, and yee Shall be my somes and daughters sith the Lord Almighty.

What can be more cleare than this? There iono agreement bet meens

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tween righteousnesse and unrighteousnesse, no more than betweene light and darknesse, and, if we meane to have God to be our God, and Father, we must repent and so come out, and God will receive us, and upon no other terms in the world.

Doctor Crifp, Page 161, 162, 163, Sect. 9.

The second argument, observe, I pray, and you shall plainly perceive that man bath no tie upon him to performe any thing a bathever in the Covenant as a condition that must be observed on his part. Let the Covenant it selfe be judge in this case. It doth plainly show where all the tie lies, and as plainly frew that the whole perform ince of the Covenant lies onely upon God himselfe, and that there is not one Bond or Obligation upon man to the fulfilling of the Covenant, or partaking in the benefits of the Covenant. Mark it in Jeremy, in Ezekiel, or in this eig' th to the Hebrewes, read those passinges over, wherein the tenour of the Covenant is contained, and you fall eafily feewhere the tie is. At Heb. 8. 10. This is the Covenant I will make with the house of Israel afret those dayes. I will put my Law into their minds, and write it in their hearts. He will put it in, and write it, and he will be to them a God, and they skall be to him a people. The word (shall) here is a word of over-ruling, it is a word of power, or if be bad faid, I will take an order that it shall be fo. It followes, and they shall not every man. teach his neighbour, and every man his brother, for they shall all know me. How? by their owne fludy or industry? No, See John 6. 45. and you shall see that that condition of knowing the Lord is to be performed by the Lord, for fo it is there faid; They thall be all taught of God. Observe also the larger expression of the Covenant in Ezek. 36. 25. and there you shall plainly perceive, that still all the tie lies upon God bimfelfe, and nothing at all upon man. Then will I fprinkle clean water upon you, and wee shall be cleane, &c. And I will put my spirit into. you, and cause you to walke in my Statutes, and yee shall keepe my judgements, and doe them, &c. where is there in all this, that God faith to man, Thu must doe this? If God had put man upon these things, then they were conditions indeed Oc.

Out of his owne mouth we may condemne this Doctor. He faith, where is there in all this, that God faith to man, Thou must doe this? Where? even hard before, where he saith, yee sail keeps my judgements and doe them. Shalt, and must, are equivalent in this place, as you may see by comparing it with

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that 2 Cor. 6. 17, 18. And in many places. As, Thou shall be no murder is the same with Thou must doe no murder: wherefore his glosse upon the word (shall) before, was but to bleare ment eyes, as if a word of over-ruling, and not of command, when as indeed it is both; wherefore I conclude against him with his owne words. Seeing God bath put man upon these things, then they are conditions indeed. And so indeed the Doctor was foully deceived, and strangely deluded, and so are all such as did and doebeleeve him.

Beside, let it be observed, that his very Scripture here saith, first, be will put his Law into their minds, and write it in them bearts, and then followes, and he will be to them a God, and they shall be to him a people. First he will sit them to enter into Covenant with him by putting his Law into their hearts, and then he will be to them a God, and they shall be to him a people, which is the substance of the Covenant, by the Doctors

confession.

Againe, observe what a loose Covenant this is that he make in regard of man, because he saith, there is no tie at all upon man. Then by consequent man is at liberty, but God is not; God is in Covenant with man, but not man with God: which how absurd it is, any one may see. We confesse indeed God is the principall, and doth the maine, but man must doe something to enter into this Covenant, being inabled by God.

Doctor Crifp, 163,164. Sect. 10.

Give me leave, I will aske but this question, Suppose there should be a fault, I make but a supposition, suppose there should be a fault of performing in this Covenant, whose were the fault? must not the fault or failing to performe the Covenant be his, who is tied and bound to every thing in the Covenant, and saith he will doe it? If there he a condition, and there should be a failing in the condition, be that undertakes all things in the Covenant must needs be in fault. But the truth is, these particulars mentioned are not the conditions of the Covenant, but they are consequents of the Covenant. The maine substance of the Covenant is included in these wards. I will be their God, and they shall hemy recople. But sprinkling with cleane water, taking a way the stony hear, and giving a heart of sless: All these are nothing but the fruits of the Covenant.

Answer.

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Anlwer.

He makes a great noyfe with his supposition, as if he would inferre some great absurdity, and then fals off abruptly, and nothing is concluded against us, or for himselfe. It makes me If he had inferremember the story of him, that when a great Earle of this red any thing, Land was accused of treason, and being within the City of it would have London came to Ludgate, which was thut against him, Oh faith against himself the man, if the Earle had but got through Ludgate! What even as the then, quoth another, that presently apprehended him? why, man had spoquoth the man, if he had got through Ludgate, then he had kentication, if beene in Fleetstreet, and so the matter ended. So the Doctor our. seemes to aime at some great matter in his supposition, and at length all comes to nothing, but this. The truth is, thefe particulars are no conditions of the Covenant, but consequents. Whereas the truth of Scripture is, as I told you before, and so you shall find it also here in Ezek. 36. that sprinkling with cleane water, and taking away the stony beart goes before, vers. 25, 16, 27. and then followes, yee shall be my people, and I will be your God, verse 28. which me thinkes should make him blush (if he were alive) to be hold it, to see how flat opposite he is unto the word of God, which he pretended for his purpofe.

And now give me leave to make my supposition also. Suppole Doctor Criff have beene meerely deluded in the matter of Free Grace, and the Covenant of grace, and by this meanes hath deluded many others, sowing fillowes under their arme- Ezek. 13. 10, boles, crying Peace, peace, when there is no peace, and dawbing with 11.18. & 22. untempered morter, yea, and with lies bath made the heart of the righteom fad, and Grengthened the hands of the wicked, that be frould not returne from his wicked way by promising him life. I doe but make a supposition, but it is easie to conclude what hence will inevitably follow; wherefore my hearts defire to God is, that al those who have hearkened unto him, would seriously consider what they doe, and not take things upon trust, as they have done. For before I have done with this point, I shall by Gods help make this supposition an apparent position. So. that they shall not say of my supposition, as I may say of his, Suppositio mil ponit in esse, That a supposition proves nothing.

Doctor

Doftor Crifpe, Pag. 164. Sect 11.

Objection.

But you will object and Jay. If all lies upon Gods part, and man must doe nothing, then all bis life time bee may doe what be lift .

Anfro.

I answer, you must make a difference betweene doing any thing in reference to the Covenant, as the condition thereof, and in doing Comething in reference to fervice and duty to that God, who freely enters into Covenant with you. I fay onely that in way of condition of the Covenant you must due nothing.

Answer.

And I say the contrary, we must doe all we doe by way of condition of the Covenant. And though my faying may be as fufficient as his, yet will I clearely prove what I have faid, which he did not, as if his Ipfe dixit might ferve the turne. The maine thing in the Covenantis, That God takes us for his people, and we take him for our God. Now as God binds himselfe by other to doe bim all manner of good, so we bind our selves by the other to doe bim all manner of duty and service. Even as when a Master makes a Covenant with his servant or apprentise, and the servant with the Master, the Master binds himselfe to finde him all manner of necessaries, and the apprentise ties himselfo doe him all manner of service. Even so we being bound to te Godspeople, are, eo nomine, bound to doe him service. But, lest this similitude should not serve to convince, what will they fay to the Sacraments? I hope they will not deny but they are seales of the Covenant, as Circumcilion was a seale of the right teousnes of Faith, Rom, 4.11. Then I say when we receive the Sawash away thy craments aright, we must receive them in reference to the Cove fins, calling on nant as a condition thereof, and not meerly in regard of lervice the name of the and duty to God who freely enters into Covenant with us.

Mark 16.16. Ads 22.16. Asife and be baptized, and Lord.

Doctor Crifp, Page 165, Sect, 12. The third argument. Nay the Covenant in the actual substance of it is made good to a person before be can doe any thing. The main thing in the Covenant is, Gods being the God of a people, and the modell and draught of that is Gods love. The Covenant is nothing but Gods love to man, Gods love to give bimsetfe to man, Gods love to take man to bimfelfe. Now this love of man is cast upon man before be can dee any thing. Before the children had done good or evill, Jacob have

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Hord, and Elan bave I hated. Shall I need to tell you that the Covenest is then fulfilled in the fubstance of it, when men are actually jufified? when men are justified God bath made good his Covenant unto them, be is their God, and they are bis people; now where are the conditions of this Covenant? Take but notice what the Apostle faith, and then tell mee what conditions you finde in it ? Bom. 4. whereas in the fourth verse behad said, Now to him that workerh is the reward not teckoned of grace, but of debt, but, faith be, in the fifth verfe, to him that worketh nor, but beleeveth on him that justifieth the ungodly, &c. There are two phrases here to shew there can be no conditions to make up the Covenant on mans part. First, to him that worketh not. If there must be no working to partake of justification, then there is no conditions unto it. And againe, if we must beleeve on him that justifies the angodly, then justification is passed over to a person whilest he is ungodly: Now where is the condition of the Covenant while there remaines nothing but ungodlineffe in men? But if thefe things must be fulfilled as conditions, namely to change our hearts, and such like, then we are not justified as ungodly, but now as righteous. And so it doth directly contradict that of the Apostle. We must therefore conclude that this Covenant which is then made good, when a person is justified. is conferred and powered out to a person before there be any such thing a a condition in bim.

Answer.

This third argument, wherein he spends more time than on both the former, doth plainly discover the grosse absurdity and implety of their doctrine, as absolutely perverting the Gospel of Jesus Christ. So that they may as truly be termed The Greeke Anti-Gospellers as Antinomians. And even Anti-Christ is so called, preposition because he pretends to be for Christ, yet is most desperatly against Anti fignifics Christ: So these men pretend to be altogether for the Gospel of and against. Christ, and bis free Grace, and are most dangerously against them, as shall presently appeare. First, whereas he faith, the Covenant in the actuall substance of it is made good unto us before we can doe any thing. This is utterly falls, for we must believe, Or at least have and by his owne confession we must come to Christ, before we a wil and mind can be justified, or close with Christ, as you may read in his to Christ, which tormer Sermonson John 14. 6. and afterward on Serm. 14. on heosten speaks John 6.37.

See his pag. 172.

Now to make his words good, he faith, The Covenant is nothing but Gods love to man. And I fay it is more then fo, there mult be mans clofing with God, elfe there can be no Covenant, as I have formerly proved. That of Jacob and Elan makes nothingfor him, but onely, that God loves his Elect freely without any defert; which we freely grant, and have fully proved against Arminians and Antichristians. And we further grant, that Gods free love moved him to enter into Covenant with man, and to that end to put his Law into his heart, &c. that he might close with God. And so we give God theglory of all in his owne order, and doe not confound

things contrary to plaine Scripture, as they doe.

He further tels us, when men are actually justified, God bath made good bis Covenant unto them in the substance of it. He is their God, and they are his people; very good to farre. But then he mars all with that which followes, Where are the conditions of the Covenant? I answer, there is one condition as evident as the Sunne, in the very place which he presently brings to prove the contrary, Take but notice (faith he) what the Apostle faith, and tell me what conditions you finde in it, Rom. 4. whereas he had faid verse 4. Now to bim that morketh is the reward not reckoned of Grace, but of debt. But faith he in the fifth verse, To bim that worketh not but beleeveth on bim that justifieth the ungodly, &c. Who is so blind that cannot fee, even with halfe an eye, that beleeving is the condition in the party justified, which is farre more evident by that which followes in the same verse, but by him craftily concealed in his, &c. to wit, bis faith is counted for righteousnesse. Who is so blind as they that will not (ce? wherefore did he leave out these words?

But he faith there are two phrases in this verse to shew there can be no conditions to make up the Covenant on mans part. I am fure there be two words, namely (Beleeveth, and Faith) which might have made up his mouth for ever in this particular. But let us see his two phrases. First, to bim that worketh not. If fairb be, there must be no working to partake of justification, then there is no condition unto it. What a fentleffe reasoning is here? As if a man should say, If we cannot be justified by workes, then ver cannot be justified by faith, which is point-blanke against

the Apolle here, who therefore proves that we are not justified byworks, because we are justified by faith, for what he denies to him that worketh, he afcribes to him that beleeveth. And getthis Doctor is not ashamed afterward, in plaine termes to deny, that we are justified by faith, as we shall see anon. Now to the other phrase. And againe (faith he) if we must believe on bim that justifies the ungodly, then justification is passed over to a person whilest be is ungodly. Now where is the condition of the Covenun ? while there remaines nothing but ungodlinesse in men? This Maledista glos. is his corrupt gloffe upon this holy Text, than which there is fa que corrumno Text more ordinarily used and so abused by him. For the Pit contextum. Scripture doth not say that God doth justifie a finner whilest there remaines nothing but ungodlinesse, for the Scripture alleadgeth in this place fomething else, to wit, Faith, which is imputed for righteousnesse; which is so cleare that we may wonder to fee a man fo farre blinded with his owne conceit, as to aske here againe, Where is the condition of the Covenant? wherefore it is he, and not we, that doth directly contradict the Apofile.

In a word therefore, to flew how be justifies the ungodly, and yet not whilest be remaines ungodly, take notice of a knowne diflinction among Scholars. Namely, that this is true, fensu divifo, non composito, i.e. God justifies him that is ungodly, not while he remaines ungodly, as he here most absurdly saith, but gives an ungodly man faith in his free love, by which he apprehends or laies hold on Christs righteousnesse by which he is julified. And therefore the Apostle saith, his faith is counted to bin for rightensfresse, fo that he cannot be justified while there

is nothing but ungodlinesse, as the Doctor faith.

I fland the longer upon this, because the Doctor, upon the millaking of this point of justifying the ungodly, doth most ungodlily and unlearnedly infer hereupon, that man is justified before he hath faith, not onely in Gods decree, but actually, as we hall fee afterward.

will therefore give you a simile or two, to make the thing more plaine. As God is faid to justifie the ungodly, so Christ is faid to fave finners; but now it will not follow hence, that he faves them while they remaine finners, but first justifies and fanctifies

fanctifies them, and so saves them. But if this be too spirituall, I will give you a more sensible similitude: when a rich man marries a begger, we say he married one that had scarce a rag to her back. Now we doe not meane that he did marry her in her rags and beggers attire, but first he bestowed sitting apparell upon her, and so married her. Even so God justifies the ungodly, that of themselves have no righteousnesse, but first he gives us faith to lay hold on Christs righteousnesse, but first he gives us faith to lay hold on Christs righteousnesse, to cover our nakednesse and sinfulnesse, and so marries us to himselse and Son Jesus Christ. For there can be no communion, as I said before, between righteousnesse and unrighteousnesse, nor between Christ and Belial, 2 Cor. 6. 14, 15.

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Doctor Crifp, Page 166, 167. Sect. 13.

Objection.

Tea, but you will sayto me peradventure, though workes be not the condition of the Covenant, yet we hope you will yeeld, Faith is the condition of the Covenant.

Anfw.

Answer, Beloved, I befeech you observe me warily in this. For I am now upon a nice point. And I shall desire to goe as evenly as the Scripture will guide me in it. I must needs tell you directly, and according to the Truth, That Faith is not the condition of the Covenant.

He that beleeveth shall be faved, he that beleeves not shall be damned. It

not Faith bere the condition of the Covenant?

I answer, There is no person under Heaven shall be saved till be have believed, this I grant; yet this will not make Faith to be the condition of the Covenant. For first consider, Faith is an act, our act, and as we doe it, so I say it is a worke, our act of believing is a worke, if therefore we performe the condition, that is a worke for the enjoyment of the Covenant, then the Covenant doth depend upon a worke, but it doth not depend upon a worke, for the Text saith, To him that worketh not, but believeth on him that justifieth the ungodly, &c.

Here is such a transcendent peece, of profound Divinity, that it is no marvell that he bids observe it warily as a nice point, wherein he is so far from going even with the Scripture, as he pretends, that he goes even flat against that very Scripture which he brings. Nay, it is so filly and senselesse, that I wonder he was not alhamed to preach it, and they to print it, upon mature deliberation.

Objection.

Answer.

He goes to provethat Faith is not the condition of the Covenant because it is an act of ours, & so a work, for then the Covenant should depend upon a work; but saith he, it doth not depend upon a work, and why? For the Text faith, To him that worketh not, but beleeveth on him, &c. what childish reasoning is this? There is not a Text in all the Bible more flat against any thing than this Text is against that he quotes it for. For the Apostle there makes a plain opposition between working and beleeving & therefore urgeth it to prove that man is not justified byworkes, but by faith, or beleeving, and yet the Doctor was notashamed to bring in this Text to prove that we are not ju-Rified by Faith, because it is a work.

Never did any man well in his wits speak so contrary to common sense. But to take cleane away this scruple that he objects, know that the Apollle doth onely exclude the workes of the Law from justification, and not Faith which is a worke of Grace. Neither doth Faith justifie, as it is an actor worke; but as it is an instrument, not in regard of it selfe, or worthineste, but in regard of the object, even as the hand feedeth the Vide plura inD. body, not as being it selfe the food of the body, but by recei- Abbot against ving and ministring unto it the meat wherewith it is sustained: Bishop, p soil. So faith justifieth and giveth life by receiving Christ to be our 1.17. pag. 88.

righteoufnesse and life.

Doctor Crisp, Page 167. Sect. 14.

Touwill Say, in that Text beleeving is required to the justifying Objection.

of the ungodly.

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I answer, an ungodly person after be is justified, doth beleeve, but you must understand it. It is not the Faith of the person that doth simply and properly justifie, but it is that Christ in whom he doth beleeve; beleeving on him that justifieth the ungodly ! It is he that justifeets, that is Christ, it is not believing that justifies. Marke well that porase, him that justifieth. Justification is an act of Christ, it is not mact of Faith.

Answer.

Here is pitifull faultering in this answer to the objection. First he tels us that an ungodly person after he is justified, doth beleve. But, faith be, you must understand it, it is not the Faith of the person that doth simply and properly justifie. This is plaine nonfenfe,

Ant.

sense to say that a person doth not believe till after he is justified, and then say, that it is not the Faith of the person that doth simply and properly justifie, when as he had not faid that Faith doth justifie at all, and afterward affirmes that Christ onely justifies, and that we are justified before we beleeve.

Yet not to wave what he faith, but to satisfie the Reader, I Rom. 8 33. & fay, that we confesse, that God the Father doth primarily and properly justifie as the efficient cause, Christs righteousnesse as the materiall, and Faith as the instrumentall cause of justification, without which we cannot be justified. See Master Thomas Wilfons Dialogue about juffification by Faith, pag. 9,10,11,&c.

Doctor Crifp, Pag. 167, 168 Sect. 15.

But you will faysit is on act of Christ by Faith. I answer, then Christ justifies not alone. Is Faith Christ bimtelfe? If not, then Christ must bave a partner to justifie, or elfe Faith doth not justifie, but Christ alone doth it.

Marke, he denies that justification is Christs all by Faith, which is a flat deniall of clear Scripture, Gal. 2.16. Knowing that a min is not justified by the workes of the Law, but by the Faith of Jefin Chrift, even we have beleeved in Jefin Chrift, that we might be justified by the Faith of Christ, and divers other places. His queition therefore is frivolous, when he faith : Is Faith Christ himselfe? and his answer notoriously falle, saying, that Christ justifies alone without Faith. The Scripture never speakes so; but faith, we are justified by Faith without workes of the Law, but never saith we are justified by Christ without Faith. If hee can thew any fuck place, or any manelle, let me be counted a lyar. It is no leffe childifh, which the addes, Then Christ must have a partner to justifie. We say according to plaine truth, that Christ ju lifies us by Faith, as by an instrument, even as David killed Goliab with a Hone and a fling, will any be so filly as to conclude hence, that David had a partner in killing Goliah? O that men should presume to preach such delusions! yet see how confidently he goes on.

Doctor Crifp, Pag. 168. Sect. 16. Nay, & fay more Christ doth justifie a person before be doth beleeve, for barbat beleeves is justified besore be beleeves; for I whe

Willens logue about juitiheation,

Object. Anfiv.

you, whether in justification a man must beleeve a truth or a falshood? you will fay be must beleeve a truth. Then, fay I, it is a truth, that be is justified before be beleeves it. He cannot beleeve that which is not. and if be be not justified that be may believe it, be then believes that which is false. But be is first justified before be be eeves, then be beleeves

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Here is fuch Logick, as a very mean Scholar may laugh to look upon it. Here is first a meere fallacy, and then a plaine begging missirifum teneof the question. He is to prove this Paradox. That Christ doth ju- atts ? Ignorafifie a person before be doth beleeve. To prove this, he brings a Di- tio elenchi. lemma, thus. In justification a man must believe a truib or a fallbood, but be must not beleeve a falshood, therefore be must beleeve a trust. He cupon he infers. Then say I, It is a truth that be is justified before be beleeves it. Doe but mark, I pray you, how far wide this condusion is from that which he should have proved. He was to prove that a man is justified before be bekeves, or else he saith nothing, now he goes about to prove, that a man must be justified before be can truly believe that be is justified, which we willingly grant. For there is a vast difference betweene beleeving that we may be justified, and beleeving that we are justified, or between beleeving unto justification and beleeving our justification. The Scripture speakes much of the one, but little of the other. Many doe beleeve unto justification, that doe not beleeve their juflification. And on the contrary many doe beleeve, yea confidently, that they are justified, and yet are not justified; among whom I dare be bold to ranke some Antinomians, who hold as Doctor Crifp did, that if a man have but a reall willing neffe to See Senn. 4. p. close with the Lord Jesus, it gives him an absolute, compleate, \$5. and perfect interest in Christ, that he is as much his Christ, as of a Saint faved in glory. Then in the end observe how he begs the thing in question, making it his assumption. But faith be be is first justified before be beleeves. This is the thing in que- Perino prinstion, which should not be begged (as we say) or taken for cipil. granted, but first proved, for which he hath not said one syllable to the purpole, but for another thing that was never questioned.

Doctor Crisp, Page 168, 169. Sect. 17: But what then serves Faith for? I answer, it serves for the manifestation Answer, fest ation of that justification, which Christ puts upon a person by bimlelfe alone, that you by believing on bim, may have the declaration, and minifeltation of your justification. Marke what the Apostle faith where by you fall find the true ufe of faith, that it is not the condition with out which we receive no bene fit from Christ, but rather it is the manife. Ration of that which is already done and received, Heb. 11.1. The A. postle faith, faith is the ground of things ho ped for, and the evidence of things not scene. I pray you observe the Apostles expression, there is abundance of light in it. Faith, it is the evidence of things, it is not the beginning of things, and it is the evidence of things not seene. A man is justified, and that by Christ alone, but it is not knowne to him, it is an unseene thing. Well, how shall be see this, and know it to be so? The Text faith, Faith is an evidence to this thing, Faith makes it knowne.

Answer.

Marke here how he spoyles faith of its most pretious property, which is to beleeve in Christ unto justification, and allowes it onely a power of manifestation of that justification, That which the holy Ghost in divers places ascribes unto 23. 30. & 4, 5. Faith, he denies, and ascribes that unto it which he hath not proved by any place of Scripture. So that as he hath coyned a new Christ, he hath likewise forged a false Faith, and quite perverted the Gospel of Jesus Christ. O that Christians would

be wife and not hearken unto Fables!

His place of Scripture makes nothing for him. He bids marke the Apostles expression as having much light in it, Heb. 11 1. I may as well fay, Marke the Doctors exposition, for it hath much darknesse and errour in it, Faith, Taith the Apolle, is the ground of things hoped for, and the evidence of things not frene. But where doth he say it is the evidence of justification? which is not so much as mentioned in this whole Chapter, though many other notable fruits of Faith are declared, one ly he faith in the fourth verse, where it is said, By Faith Abel offered unto God a more excellent Sacrifice than Kain, by which he obtained witnesse that he was righteom, God testifying of his gifts. I pray you observe the Apostles expression, (to use the Doctors words) there is abundance of light in it, By Faith, (marke the word By) By Faith Abel offered to God a more excellent Sacrifice, mark, bis Faith made bis Sacrifice so excellent. Then followes,

See Ron. 3. 22.

5. [.Gal. 2. 16.

3.8. & ℃

חלום הקשום Man pivros. whom did he obtained witnesse or restimony that he was righteous; of whom did he obtaine tellimony or witnesse? to wit, of God, not of Faith. Faith indeed did obtaine tellimony of God, but was not a tellimony to himselse of his righteousnesse.

Now the Apolle saith in the first verse, that Faith is the evidence of those things not seene, and not obtaines evidence of the things not seene; by which it is evident, that justification is not one of those things not seene which the Apostle there speakes

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Howbeit I deny not, but that faith is an argument or evidence of our justification, if it be rightly gotten & rightly grounded, but there is aBastard-Faith as ful of considence as the true born faith, which cannot evidence any thing, but delusion. Therfore Ifay againe, that this is not the prime and principall work of Faith, to be an evidence of our justification. And I cannot but wonder that he should deny Faith to justifie upon so slight a ground, as this, because it is an evidence. As if the Sun could not thine because it heats and warmes, when as it is well known these two properties are not asystata, but may well stand together. But yet once more behold the inconfequence of his argument. His argument is this in effect. Faith is the evidence of things not seene. Justification is a thing not seene. Therefore Faith is an evidence of justification. By the selfe same argument I will prove Faith an evidence of Hell, that you may fee the absurdity of it. Faith is an evidence of things not seene.

Hell is a thing not seene, for hence it is called sometime Hades. Therefore Faith is an evidence of Hell. This you will say is a fearfull conclusion. But yet give me leave once againe to urge the Doctors argument against himselfe, for that is but reasonable. Thus I argue: Hell is a thing not seene, therefore Rev. 20. 14.

often called Hades.

The Faith of the Antinomians is a thing unseene, for they

hold Faith cannot be thewed by our good works.

Therefore the Faith of the Antinomians is Hell. This argument is every whit as good as the Doctors, therefore let any man judge whither this Doctor will lead a man, that is so carelese as to believe him. Now let us proceed.

Doctor

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Dr. Griffe, Pag. 169. Selt: 18:

It is true indeed, Christ bath bonoured Faith admirably, but let us take beed we doe not over bonour it, to give the peculiar reserved prerogative of Christ bimselse unto it. If Faith were a concurrent thing with Christ, and Christ did not justified a person alone, what would follow? Consider when a person in justified, he is justified from all unrighteousnesses, and if his Faith doe justified him from all unrighteousnesses, this thing will unavoydably follow, I hat that thing which is full of unrighteousnesses will justifie a man from unrighteousnesses, as much as to say, a man is justified from sin by sin.

Answer.

Vno absurds concesso multa soquentur. Here we may see how true that saying is, Grant but one absurdity and many will follow. For because he holds this great absurdity. That Christ justifies us without Faith, hence a heap of absurdities must needs ensue upon it. He saith, It is true indeed that Christ hath bonoured Faith admirably, and yet at last he saith, that Faith is full of unrighteousnesse, yea very sinne it selfe, for he saith, That if Faith doth justifie a man from unrighteousnesse, then that which is full of unrighteousnesse will justifie a man from unrighteousnesse, as if a man were justified from sinne by sinne. He having told us how admirably Christ honoured Faith, should not for shame have so dishonoured Faith, as hee hath done. This is a plaine opposing of Christ.

Object.

Tà credere.

O, but he hath a great care of Christ, as it seemes, for saith he, let us take heed we doe not over-honour it, to give the peculiar reserved prerogative of Christ himselfe unto it. As if we over-honoured Faith by ascribing that unto it, which is commanded or commended in the Gospel of Christ. They over-honour saith indeed, that say, the very act of beleeving doth justifie, which we utterly disclaime in the Arminians; But it is no increaching upon Christ to ascribe justification to Faith, onely as an instrument, given us of Christ for that very end, as is cleare in the word of God, and that it justifies onely because of the object which it apprehends.

Object.

But you will say, Faith is not sinne. Answer, No, Faith it selfe is not sinne, but Faith acted by beloevers is full of sinne, and the sul-nesse of sinne in it makes Faith in some sense a sinfull Faith. And

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if it be finfally bow was that mobied is surfull justifit persons from finfalls file and would will the control of the first persons from Answer.

It is a groffe errour to say, that Faith acted by beleevers is full of sinne, for on the contrary, as it is acted by beleevers, it is full of Christ, and so freed from the imputation of sinne. And, I say, also, Suppose it be a full persuation, to be as fully and compleatly, and perfectly interested in Christ as a Saint in glary, which he so much boosts of its there nothing but sinfulnesse in such a Faith? I suppose they will not say so, at least they may be assumed to say so. But thus they must needs enteriore, that hold such horrible principles as these, that Faith doth not justifie.

But he demands, How conthat which in finfull justifie persons from finfuinesse? I answer, very well. That which in it selfe is finfull (not full of finne, as he finfully speakes) may justifie from finne not in regard of it felfe, or worth, but in regard of that which it holds, being most worthy, even as a weake or leprous hand, Is not able to envice a man by labour, yet may receive and hold a rich gift or jewell that may mightily enrich aman, more than the labour of thousands of able men. And likewife, even as a weake fight might looke upon the Braren Serpent in the Wilderneffe, and be healed of the deadly thing of the Serpenes, as well as the quickest and clearest fight in the worlds which latter similitude the holy Ghost helps us to apply, John 3. 14, 15. As Majer lifted up the Serpent in the Wildernelle, byen fo must the Sonne of man be lifted up, that whospever beleeveth in him, should not perish, but have eternall life: which being our Saviours owne words of himfelfe, compared to the Brazen Serpent, may for ever from the mouths of all fuch as hold with Doctor Crifp, that we are justified before we belowe, and that Faith; because in some regard finfull, cannot julifie. For marke what is faid of the Serpent, Numb. 21.9. Mose made a Serpent of braffe, and put it upon a pole. and it came to palle, that if a Serpent had bitten any man. whenhe beheld the Serpent of braffe, he lived. Marke, when he beheld, not before. Even so when we beleeve in Christ we shall be rid of the sting or biting of the old Serpent, which is sinne,

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John 3.33.

and not before. Now can this be any derogating unto Christ, or arrogating unto Faith, to say that by believing we live, and are justified from sinne? It is an honour unto Christ, that he can heale us by believing, and we honour him by believing that he will justific us by faith, whatsoever any man faith to the contrary.

Doctor Crifp, Page 170. Sect. 20.

Tet I say still, as Faith is an evidence, a manifestation, so it may be said to be our justification, that we are in regard of our owne bearts and owne spirits, justified by Faith. But to God-ward as ne stand astually before him, a discharged people from sinne, and so consequently partakers of the Covenant; as we stand thus, I say, it is not Faith that justifies, neither wholly nor in part, but Christ along freely for his owne sake considering a person a ungody, so he justifies him.

Answer

Mark well, good Reader, he hath brought but one Scripture to prove that faith doth not justifie, but onely evidence our justification, and that hath not a word touching justification. But he was forced to crosse many places of Scripture, and now to falve the matter a little, he saith here, Tet I say still, an Faith is an evidence it may be said to be our justification. When as he had said no such thing before, in this or any other Sermon that I can remember. But why doth he not prove this by Scripture, as he promised, yea sirmely by Scripture, pag. 159. Me thinkes a wife man should not offer to broach a new doctrine, and that professedly against the straine of some, with such slender proofs, to say no worse, as he hath done, professing so much acquaintance with Christ, and the holy Scripture as he doth.

Now, whereas he saith flatly againe, that Faith doth not jufifie in either in whole or in part to God-ward, but Christ alone, &c. See how plainly he contradicts the Apostle in this particular. Rom. 4. 2, 3, 4, 5. If Abraham were justified by workes, he had whereof to glory, but not before God. For what saith the Scripture! Abraham believed God, and it was counted unto him for righteousnesses. Now to him that worketh is the reward not reckoned of Grace, but of dids; but to him that worketh not, but believeth on him that justifieth the ungodly, his Faith is counted for righteousnesses. Marke

the phrase, a. 3. [before God] he speakes of justification before God, and who was it that counted his Faith for righteous nesse? was it not God? Now whether it is safer to believe the Aposile, or the Doctor, judge yee. For you shall finde that the Aposile alwayes speakes of justification in Gods sight, when he handles this point of justification. See Rom. 3.20.6c. And also God, 3, 11. That no man in justified by the Law in the sight of God it is evident, for the just shall live by Faith, i. e. shall be justified by Faith in Gods sight. The Sunne is not more evident at noon day, than this truth which he contradicts so many times together.

Doctor Crifp, Page 170,171. Sect. 20.

Beloved, Let me tell you, Though Faith it selfe cannot be called our righteousne fe, yet in respect of the glory that God ascribes to it, that it feales to mens soules the fulnesse of righteousnesse. How can you confider a person, a beleeving person, and withall an ungodly perfon? when perfons are beleevers, they cease to be ungodly: And if men be not justified till they doe beleeve, Christ doth not justifie the ungodly but the godly, and then that truth that I have delivered out of Rom. the fourth cannot bold currant, that we must beleeve on him that justifies the ungodly, but rather we must believe on him that justifies the righteousnesse. But as I said, we doe not beleeve that we may be justified, but we doe beleeve and truly beleeve, when we are, and because we are justified. So that still it stands firme, we are not justified, we are not in Covenant, we partake not in the Covenant by any condition we performe, till which performance the Covenant, cannot be made good unto m. But we are in Covenant, and Christ makes in to be in Covenant, for but owne fake without any condition in the creature, shewing mercy to whom be will shew mercy, without any thing, I say, the creature is to doe; to this end to partake of the Covenant.

Answer.

Here first he would seeme to curry favour with Faith, telling us that in respect of the glory that God ascribes to Faith, that it states to mens soules the fulnesse of righteonsnesse: bow can you consider a person as believing, and withall an ungodly person? very good. But how comes faith so much in favour now, which before was full of sinne, and sinfulnesse? How can that which is full of unrighteousnesse (to use his owne words) scale unto

mens:

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mens soules the fulnesse of righteousnesse? as much as to say, to a man is sealed the subsessed righteousnesse, by similar or unrighteousnesse. Just such is the Doctors profound reasoning before, pag. 169. So that I doe but wound him with his own:

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weapon, as Daviddid Goliab with his owne fword.

But the reason why he was willing at this time to give Faith fuch glory was, because he takes advantage hereby to rel us, That we cannot therfore confider a person or a beleever, and withal, or an imgodly person, becamse being once believers, they cease to be ungodly, and therefore he thinkes it mult follow, that if men be not juffifed till they beleeve, Christ doth not justifie the ungodly, that is in his sense, and then the truth that he hath delivered, as he saith, from Rom. 4. cannot hold current. For you must not question now that truth. But I must tell you it is to farre from being current, that it is counterfeit coyne, meerly to maintaine his owne, or others-fancie, formerly delivered. But now to addes little to former proofes, that you may fee that God doth not justifie the ungodly while they are unbeleevers, but makes them beleevers, and to justifies them by Faith. See the phrase of Scripture to this purpole, Rom. 2. 26. Ged is faid to be a jufifier of bim that believer in Jefus. Marke, be instificth him that he teewerb, and verse 30. be justifierbeireuncision by Faith, and uneircumcifion through Fout; by circumcifion, meaning the circumcifed, and by weircumcifion, the uncircumcifed : fo that both Jewes and Gentiles are justified by Faith. Therefore let those but consider that place, which they to oft use against us, Rom. 5. 31, 32. Ifrael which followed the Law of righteon fre fe, but not attained to the Law of righteoufneffe; Wherefore ? becanfethe fought it not by Faith, but is it were by the worker of the Law. You fee here a double fault of Ifrael, first, they fought not righte ousnesse by Faith: Secondly, because they sought it as it were by the workes of the Law. They blame uso as if we were like Ifrael here in feeking righteousnesse, in it were by the worker of the Law, which we abhorre, and lay this foule afpersion upon the Papills, the right heires of carnall Ifrael, or the Scribes and Phatises. But we may justly lay to our adversaries charge that they are like the Jewes lin the former errour, feeing they protedle and indeavour to prove, and are not alliamed to fay, mens

finfull separation betweene Christ and Faith in the point of justification, which me thinkes should make all true Christians

abhorre their Doctrine, as hellish, and apostaticall.

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He faith further, that they doe not beleeve that they may be julified, but due believe, and that truly, because they are justified. To which I fay, and that confidently, that then they doe not beleeve as the holy Apostles beleeved, and then judge what a fearful condition they are in. My reason is unanswerable, even out of the Apostles owne confession, where he, ex professo, handled this point of justification, Gal. 2. 16. Knowing, faith he, that a man is not juftified by the worker of the Law, but by the Faith of fefus Christ, even we have believed in Jefus Christ, that we might be justified by the Fairb of Christ. How contrary is the Apostles Faith to the Faith of Doctor Criff! For you shall finde it is the constant dostrine of this Apostle, who of all other did most punctually, and professely handle this point of justification, both in the Epistle to the Romans, and Galatians, that fill he opposes justification by Faith to justification by works, condemning the one, and approving and extolling the other.

Wherefore it is very strange to methat Doctor Crip, who seems so devoted to Saint Pauls doctrine, should be so contrary to this blessed Apostle, as he is in this, which is the main in the matter of justification. I know well, that the thing that somethim upon this absurdity, was nothing else but his false and erroneous conceit he had about the Free-Grace of God. He still urgeth that Christ justifieth himselfe alone by his Free-Grace. And he thinkes it cannot stand with the Free-Grace of God, that there should be Faith or any other qualification in a person to be justified, and hence this grosse errour. It is athousand pities, I confesse, that such a sweet and comfortable thing, as the Free-Grace of God, the very sountaine, yea, the slipba and Omega, the beginning and ending of all our happinesse, should lead any man into errour. Yet so it is, by reason of humane frailty, that the very best things may be a Jude Epist.

buied, even the Grace of God was turned into wantonnesse in v. 4. & Jam. 2. the Apostles times. Now that you may see clearely that justisection by Faith, doth not derogate from, but advance the

Grace

aith, Eph 2.8.

By grace ye are Grace of God, the Apostle is most cleare and punctuall, Rom faved through 4. 16. Therefore it is of Faith, that it might be by Grace, to the end the promise might be sure to all the feed. Marke, it is of Faith, than it might be of Grace. Justification by Faith is that which

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shewes it to be of Grace. See Gal; 2 8.

Therefore take heed, I pray you, of fuch dangerous conclusions as thele, we doe not beleeve that me may be justified, but me doe beleeve, and truly be'eeve, when we are, and because we are justified. For I must tell you, That they that doe not believe that they may be justified, and yet beleeve that they are justified they beleeve a lie. I say it againe, Whofoever beleeves not that be may be justified, and yet beleeves that bee in justified, be beleeves a lie. For no man can be justified till he beleeves, that he may be justified.

For the conclusion of this particular, that you may se how impossible it is for any man to be justified without Faith, or before he beleeve; I will adde an argument or two. First, from the Apostles words, Heb. 11. 6. Without Faith it is impossi-

This Syllogifine is both Logicall and Theologicall, and

ble to please God. Hence I argue thus,

All justified persons please God. Without Faith no man can please God.

Therefore without Faith no man is justified.

there ore will abide the tryall both of Art and Scripture, both for matter and forme, whereas Doctor Crift deludes his Auditors with meere fallacies, for the most part. My next argument shall be from the Apottles words, Rom. 8. 1, 2. There is m condemnation to them that are in Christ, who walke not after the flesh, but after the Spirit. For the Law of the Spirit of life in Christ Je fus bath freed me from the Law of finne and death. Observe here who are free from condemnation, to wit, they that are in Christ, and they onely (as I thinke no man will deny that what a firange holds with Saint Paul.) Secondly, observe who they be that für he makes a- be in Christ, not every one that faith so, or professeth to be in Christ, but they that walke not after the flesh, but after the spirit. These words are directly added to dittinguish those that are tion very weak truely in Christ, from those that be not, which makes exceely and some ding much against them that cannot away with distinguishing times wickedly signes from sanctification, which the Apolle useth twice or thrice in this Chapter. Then

Itis in Came-Aies.

Sec Dr. Crips 17. Serm. 3. or 4. last Seim. gainst such fignes as are from fandifica.

Then observe that the Law of the spirit of life in Christ frees from the Law of fin and death, i.e. from the commanding and condemning power of finne. From all this I argue thus.

Those onely that are in Christ are free from condemnation.

and so are justified.

But none can be in Christ without Faith.

Therefore none can without Faith be free from condem-

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The major is the Apostles here. The minor, that none can bein Christwithout Faith, I thinke, cannot be denied. See Ram. 11. 20. 23. Epbef. 3. 17. Therefore the conclusion is certaine. If any man defire further latisfaction in this particular. I referre him to Master Thomas Wilsons Dialogue concerning Ju-Rification by Faith, which was penned betweene 30, and 40. yeeres agoe, in regard of some that then ignorantly held lu-Alification without or before Faith; which being delivered Dialogue wife, is farre more easie for ordinary people to understand. 'And yet, as he saith in his Epistle to the Reader, It differeth from other Dialogues, because most part of it was 33. &c. (res gefia) a thing truly done, namely to much as concernes the nature and office of Faith, relisted (as he faith) by a deceived spirit (of rather spirits, for they are sundry) under the person of Philantus, a selfe-willed fellow which is in love with his owne opinion, as he expounds the name before the Dialogue.

Doctor Crisp, Page 171,172. Sect, 21.

First, Christ is the Covenant fundamentally, that is, he is the Originall of the Covenant, the beginning of the Covenant. And a little after. He's the Covenant maker, be is the Covenant undertaker, be is the Covenant manager, he orders the Covenant, he is the Covenant dispatcher, he doth every thing in the Covenant, be makes the Articles, he drawes God the Father to an agreement unto the Articles. Thy people shall be a willing people in the day of thy power, Plal 110. 3. And God is in Christ reconciling the world unto bimfelfe, 2 Cor. 5. 19. Christ brings God downe to the termes of the Covenant, to yeeld to them: Christ brings man also to be willing to it. Then a little after. A Covenant is no Covenant till it be concluded, and done, there may be Articles, but it is not actually a Covenant, till both fides be agreed, &c. Answer.

to this Answer as a sale as a vis co mail

See pag. 157.

& 158.&c.

Before I come to the maine in this fection, I will touch up. on these latter words brought in upon the by. Marke what he faith. Christ not onely brings down God to yeeld to the terms of the Co. venant, but brings man also to be willing to it, and it is not allually a Covenant till both fides are agreed. This is enough to overthrow all that he faid before, that there were no conditions on mans part, how then can man be said to be brought to be willing, if there be no actuall Covenant, till both fides beagreed? Man therefore must doe something, he must give his consent, and agree to the Articles, before the Covenant can actually be made.

Now to the maine, He faith Chrift doth every thing in the Covenant, be makes the Articles, be drawes God the Father to the agreement. For proofe hereof he brings, Pful, 110. 3. Thy people fall be willing in the day of thy power, and 2 Cor. 3.19. God is in Christ reconciling the world unto bimfelfe. How impertinent are thefe proofes! He ascribes those things to the Sonne Christ, which are apparently spoken of God the Father. He was to prove that Christ doth all in this Covenant, and these Texts speake of what the Father doth. God the Father tels his Sonne Christ speaks nothing that bis people fall be willing, not that Christ shall make them fo, but he promises, or propheties, that they shall be so; that is

all which that place affords.

And for the other place, 2 Cor. 5. 19, it faith that God was in Christ reconciling the world to himselfe. Here God the Father is the actor, not the Sonne, there is no agency of Christ mentioned, but rather of his Father in him, and reconciling the world to himselfe, not Christ alone reconciling to the Father, but God the Father in Christ reconciling to himselfe. For Omnia Trinita- though we doe not deny, but that Christ is a maine Agent in this bufineffe, yet not fo as to exclude the Father, for his own Text makes God the Father as the fountaine and beginner, which faith, I will give thee as a Covenant, &c. And therefore no wife man would ever have broacht fuch an opinion upon fach a Text, with fuch impertinent proofes, as he hath done Wherefore who would not beware of fuch Teachers, that meerly delude their Auditors Andreas of the angular

Reader, observe it. They so dote upon a Christ of their own making,

This place of Christs acting.

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making, and fuch Free-Grace which the Scripture affords not, that they cannot fee wood for trees, as the faying is. And thereforethey draw those texts to Christ and Free-Grace, which nothing concerne them.

Doctor Crifp, Page 175, 176. Sect. 32.

Though the maine substance of the Covenant be fulfilled to beleevers at some at they are justified, that is, * while they are ungod'y,

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I fet downe these words, because they contradict his former words, pag. 170. where he faith, bow can you confider a person a belæving person, and withall an ungodly person? And here he sup- How can he poles the substance of the Covenant fulfilled to beleevers while consider a juthey are ungodly, so that he supposes them beleevers while ungodly, contrary to his former words. Now see his conclusion of the point. Dr. Crifp, Page 176,177. Sect. 23.

Thus have I dime with the first branch. This I defired to c'eare more fully, because I finde the world is marvellously puzzled with the

mixture of other things, besides Christ in the Covenant,

Answer.

He hath cleared the bufineffe fairly indeed, as we have feene. and as for puzling, he and his affociates have more puzled the people than any I know, taking them off from all the best Teachers and teaching in the Land, making Christs Covenant no Covenant, excluding faith from justification, quarrelling with those that presse unto humility, and holinesse, and the like, And yet as though he had done very well, he faith,

maione and Doctor Crifpe, Pag. 179. Sect. 24.

I hope there buth beene no mistake of what I have poken, and then I know the truth of it will justifie it selfe against all con-

Answer.

He had small reason for this confidence, having neither Scripture, nor reason for what he hath delivered, nor any sohid Author on his fide. I confesse indeed that our Divines hold. that all the Elect are julified in Gods decree before we were borne, yea actually juttified in Christ when he made actuall reconciliation while he was on earth, according to that 2 Cor. 5. 19. when full fatisfaction was made for all our finnes. But our controversie is of actuall justification of men in their own persons, of which the Apostle Paul commonly speaks, and so

*He faid hefore, pag. 170, How can you confider a person a be eever and withal ungodly? So may we well fay. flined person and withal ungodly ?

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the Doctor himselse consesseth that he meanes of this actual instification. This I fay, left any should mistake the controverse For we deny not the former julification to be before faith, yea before we had our being; but this latter is by Faith, and there fore cannot be before Faith. Let none therefore in this controverlie runne to Gods decree, but consider of the Covenant and instification as wrought by the Gospel or word of Reconciliation, whereby men are called out of darkneffe into light, Acts 26. 18. and being called are justified, and shall be certainly Pag 177, 178. glorified, Rom. 8.29. Now that which he addes pag. 177. and 178. &c. that Christ is not a meere gift if there be any condition, it is answered before, and so I passe it over. See pag. 144. of his Sermons with the answer, and seed

2 Cor 5.19.

Doctor Crifp, Pag. 181. Sect, 25.

And beloved to speake freely to you of these work-mongers, these buyers of Christ, that would bring something with them to partake of Christ; what would they bring? They say they will bring a good beart or a changed life ere.

Answer.

Marke, he cals us work-mongers, in difference and derifion: well; we had rather be called merk-mongers, than counted enemies to good works, as they justly are. So long as they cannot call us merit-mongers, we rejoyce to be called work-mongers of them that include Faith among those works, as he doth, as you heard before. han walliman oana

1 Col.1,30. 6.11.

1 Chron. 29.

I Cor. 4.7.

And let me tell them that thinke they can be justified by Christ without a changed heart, they are altogether ignorant of true justification, which is inseparably united with true san-Stification. And whereas he addes presently after, What price is this you bring? doe you bring any thing of your own, or that which is Gods a'ready? This will not make his matter good, but far worse. For we humbly acknowledge with David, that we can bring God nothing, but of his owne, seeing we have nothing but what we have received. But why doth the Doctor forbid us to bring that which is Gods own, which he hath given us to that purpose to make us capable of his Covenant?

Doctor Crifp, Pag. 182, Sect. 26. All in moderate

Moreover you that will bring workes, and in confideration of them Beggs of which the Apolle Pin

well a part in Christ, What are the worker you bring? A whip you hall have as foune as a Christ in regard of your workes : Ob the filthineffe of all the workes of men, is they work them! there is nothing but Chbineffe in bem, yea, faith Paul, I count all things dung, that I may be found in him, not having my owne righteousnesse.

Anlwer.

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In opposition to this, first I say against these that wrangle fo much with us for our good workes: That if they bring not fach workes as we require, to wir, Faith and Repentance, they come without their wedding garment, and shall be worse than whipt, even stript of all the talents which they have not im- Matth. 25. ployed, and bound hand and foot, and cast into onter darknes, Matth. 22. 12, 13. And for the Apostles words we willingly embrace them, and count all that we can doe but dung, that we may winne Crist, and be found in him, not having our owne righteou! neffe, which is of the Law, but that which is through the Faith of Christ, the righteousnesse which is of God by Faith, Phil. 3 8,9. Now this latter part of the Apostles words, the Doctor here concealed, and formerly hath fairly denied, to wit, that Christ his righteousnesse is ours by Faith, whereas the Apostle delires no other way to be justified than by the righteon fre fle which is of God by Faith. These workes therefore, that we allow in justification, are not workes of the Law, but workes of Grace, required in the Gospel, which the Law strictly taken will not allow of; which none can deny, but those that are ignorant both of Law and Gospel. Yet see how he goes on.

Doctor Crifp, Page 182. Sect.27.

Therefore, beloved, as it is a most presumptuous pride in men; so it is the grossest ignorance that can be, to dreame of any thing that they bave, doe, or ean doe in the partaking of Christ, they doe directly overthrow the nature of a gift. Have thou but one thought once, that God will accept thee in Christ upon consideration that thou hast performed thus and thus, this very thought doth directly destroy Christ, as considered to be a gift. For if he be a gift, then be comes without any consideration robatsvever. here todays at the

Answer.

For presumptuous pride, and grosse ignorance, which he would faine fasten upon us, I referre to the indifferent Reader whether

whether they or we should have the precedence. Whether, they, I fay, that hold A man may boldly believe that Christ is bir Christ, as much as a Saints in Heaven, without any qualification in the world. though be be as bad as can be for the prefent, if be have but a will to Christ: Or we, who maintaine that me cannot close with Christ till be bath wrought some gracious qualifications in us, by which me are inabled to turne water him and lay bold of him, to wit, Repentance and Faish. Wherefore I conclude that it is the Doctor that dreamed, when as he faid, They doe directly overthrow the nature of a vife, that dreame of any thing that they have, doe, or can doe in the pareaking of Christ. For without Faith it is impossible to please God, and so without Faith it is impossible to close with Christunto salvation. For though Christ comes to us without any consideration whatsoever in man of himselfe, yet he qualifies us for justification before he justifies us. My reason in a word is this, We are not justified but by Christs righteoufnesse imputed unto us . And Christs righteousnesse is not imputed unto w but by Faith. Therefore before me bave Faith we cannot be justified. And fo I have done with the fixth Sermon.

An Answer to divers things in the seventh Sermon upon the fame Text, Ifa. 42.6, 7. Page 184.

I will give thee for a Covenant of the people, for a light of the Gentiles, to open the blind eyes, &c.

To omit those things and places before produced and answered: I will first beginne with that page 186. Doctor Criff.

Looke into that notable place, worthy of all confideration, Eph.2. mbere the Apostle speakes most admirable sweetly to this point of go ving and communicating Christ, and all that is Christs unto men meerely of grace, meerly of gifts without consideration of any thing in the world, and there you have the reason why God will doe it merely upon gift, and upon no other grounds, or cause at all, in the fourth wife. But God who is rich in mercy, &c. Then followes. For by Grace yee are faved through Faith, and that not of your felves, it is the gift of God, crc. w hether

Answer,

Answer.

We acknowledge all of Grace and meere gift, and therefor this is not against us which the Apostle saith, but flat against the Doctor, who saith, because we are saved by Grace, therefore are not justified by Faith, but before we beleeve. Whereas the Apostles words are cleare, That by Grace we are faved through Faith. As we are faved by Grace, To it is through Faith. Grace

doth not exclude Faith, but necessarily include it.

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Wherefore we fear not his brags nor bravado that he makes, 1.187.188.northat curse, which we know he aimes at us in the fame place from the Apostles words, Gal. 1.8. Saying, If we or an Angel from Heaven preach any other Gospel unto you than that we have preached, let such a person be accursed, saith Paul. Which we willingly say Amen unto, and wish that the Doctor had looked alittle better to his owne Gospel, which is in this particular of Inflification flat againg the Apostle, as I have largely proved. And therefore his curse is but brutum fulmen, an empty crack in regard of us, but fell full upon himselfe, who perverted the Gospel of Jesus Christ, and his blessed Apostles, in teaching Jufification without Faith, onely in pretence to maintaine Free-Grace.

Doctor Crifp, Page 189. Sect. 2.

Secondly, this gift (Christ I meane) given as a Covenant, imports unto you, that as the Father lookes for nothing of men to partake of Christ : So also it doth imply there is nothing in men, though never lo vile, that can debarre a person from a part in this Christ.

Answer. Thus farre we goe along with them, That there is nothing in man of himselfe to helpe him into the Covenant, but the Rom 8.7. contrary, even an enmity and opposition unto God, yet God must worke some Grace, and alteration in man before he can enter into Covenant with God, or be justified. Secondly, wee lay, No finfulnelle can be fo great as to debarre a person from a part in Christ, save that which makes him incapable of Repentance, to wit, the finne against the holy Ghost, which I wonder that he never excepted, unlesse the reason be, because it overthrowes his abfurd and frivolous reasoning.

Wherefore all this while, we doe not derogate from the

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A Confutation of Dr. CRISPES dangerous

Free-Grace of God, more than he himselse doth in his word. For which we dare call God to record, for we call finners to Repentance, which Doctor Criff feldome or never doth, met call all that are weary and beavie laden with finne to come to Christ and welcome, though their finnes be as red as fearlet, &c. But yet wedgrenot fay as the Doctor doth, for he faith,

Doctor Crifp, Pag. 189. Sect.3.

Beloved, let me tell you freely from the Lord, let men deeme you as they will, and make your felfe as bad as you can, I tell you from the Lord, and I will make it good : there is not that finfulneffe that can be imagined in a creature that can be able to separate, or debarre any of you from a part in Christ, even while you are thus finfull Christ may be your Christ.

Answer. I say we dare not be so bold to say thus, we have no such commission in the Word of God, which tels us of some such finfulneffe as debarres some men from having a part in Christ, For Manb. 12.31. it is faid by Christ, All manner of sinne and blasphemy shall be forgiven unto men, but the blasphemy against the boly Ghall not be forgiven unto men. See also, Heb. 6.4, 5.6. 1 Fobn 5.16.

That which the Doctor addes out of Ezek. 16. to prove the freenesse of Gods love when we were most unlovely, and in our bloud, is not denied, but often used of our writers for that

purpose.

Doctor Crifp, Pag. 192. Sect. 4.

Men thinke righteoufne fe brings them neere to Christ : Beloved, righteonsnesse is that which puts a man away fram Christ. Stumble not at the expression, it is the cleare truth of the Gofpel.

Answer. O prodigious profanenesse! Hell it selfe hath not a more devillish expression, and yet you must not stumble at it, and why? It is the cleare truth of the Gofpel. I fay it is fo farre from being the cleare trinb of the Golpel, that it is the foule language of Hell. For the most hellish miscreants are most ready to condemne the righteousnesse of Christs faithfull servants, as if all were but hypocrifie, and that they hope to be faved by Christ as well as the pureft, yea when fuch precise ones shall be cast into

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Hillfor their hypocrifie. If this then be the cleare truth of the Goffel, it is of the Devils Gofpel, worfe then the Turkes Alcoran.

For the Gospel of Christ hath no such language. Our Saviour faith, Bleffed are they that hunger and thirst after righ- Matth. 5. 16. teousnesse, Matth. 5. 6. And let your light so shine before men, that they may fee your good works, &c. And except your righteousnesse exceed the righteousnesse of the Scribes and Pharifees, ye shall not enter into the Kingdome of Heaven. Maub. 5. 20. And the Apostle Peter faith, That in every Nation, he that feareth God, and worketh righteousnesse, is accepted of him, Adis 10.34. How then durft this Doctor fay, as here he did, that righteousnesse is that which puts a man away from Christ: And that this was the cleare truth of the Gofpel?

But they will fay we mittake his meaning, for he mends the matter afterward, faying. Not simply a doing of service and duty D.C. ibid pag. doth put away from Christ, but upon the doing of duty and service to expect acceptance with Christ, or participation in Christ, this kinde of righteonfnesse is the onely separation betweene Christ and a people; and whereas no sinfulnesse in the world can debarre a people, their righteousnesse may debarre them. These are the words that imme-

diatly follow the former. To this I answer, that notwithstanding al this, it is not only simply, but sinfully done of him, to say positively, that righteon nesse is that which puts a man away from Christ, when as Psal 145.v.17. all Christs wayes are wayes of righteousnesse, and though he came not to call the righteous, but finners, yet he came to call finners from the ways of unrighteousnes, unto the way of righteoulnefle, even to Repentance, Matth. 9. 13. And John Baptilt came in the way of righteousnesse, and they are reproved that would not beleeve, and repent at his preaching when others did, Mar. 21.32. And whereas he holds it so dangerous, upon the doing of duty and service to expect acceptance with Christ, as if it made a separation betweene Christ and a people, nay fartheraddes, that where as no sinfulne se in the world can debarre a people, their righteous me see may debarre them; These things thus barely delivered, are enough to make men mad upon mischiese, and commit sinne with greedinesse. For if sinne be more fafe than LUS. righteouf-

A confutation of Dr. CXISP & dangerous

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righteoninelle, men may easily conclude that it is farre better to runne riot with the wicked, than runne the wayes of Gods commandements. And let not any man thinke that I cavill, because I may

Objection.

well thinke their meaning is otherwise.

Anfw.

Tell not me of their better meaning, when their words are so base and absurd. I can tell you that the vilest Varlets that are, doe bug their doctrine, and that is argument enough that it is not heavenly, but hellish, not spirituall, but carnall. And to conclude, this I fay; that though we doe not for our duty and service expect a reward of merit at Gods hand, yet we may upon our duty and service, conscionably performed unto Christ, expect a reward at his hand, according to his promise yea, we are bound to expect a reward, because we are bound to beleeve his promise.

And for this we have two examples without exception, first Moses, Heb. 11.24, 25, 26. Who by Faith refused to be called Therfore if the the fonne of Pharaohs daughter -- esteeming the reproach of Christ greater riobes than the treasures of Egypt: and marke his reason. For be bad an eye to the recompense of reward. The other is of Christ be upon the himselfe, who for the joy that was fet before bim endured the croffe, recompence of despising the shame; marke, he did this for the joy that wer set before bim, leaving us an example, for fo it is there proposed for

our imitation, Heb. 1 2.2.

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Doctor Crifp, Page 193, 194. Sect. 5.

But fome may be ready to fay to me, though God be never fo fre in giving Christ auto men, yet aboy may never bave a part in him, except they have bands to take and receive him.

Anfwer.

Objection.

right eye be to

glory of God,

the left eye may

reward.

I answer, I befeeob you consider, and I answer peremptorily, that though men have no hands to take Chrift, yet may they receive him. I mil cleare this alittle to you. First physillastration, by may of similitude. A poone indigent person is persolelle, be bath never a hand, in cannot whe with the tongue, be cannot take mith the band, if you have a mindeto give, I athe, can you not give to feed a person, because be bath not a tongue to Speake, nor hand to neceive? You may behold and fee the pitifull east of stick a man, and your compassion may be stirred in you, and you may beer rayment, and put it apon his backe with jour hand. I bus God dealesin before ing Christ apon mone are dum

and carmot speake, &o. but God being rich in compassion will reach out bis Christ to those that have no hands to receive him, no Faith to beleeve in bim. It is the Lord that puts this Christ on the backe of those persons to whom he hath pity and compassion, de. Anfwer.

We have a faying, that no similitude runnes upon all foure, We notwithbut halts in fomething, and to doth this halt downe-right, feffe the truth for the case propounded is not the same. For the passive recei- of that fimiliving of Christ is not sufficient in this case, but there must be an tude active receiving of Christ unto justification, as we may learne applied thus. from the Apolites words, John 1. 12. As many as received him, pleased to pity to them gave be power to become the somes of God, even to them that us before we beleeve on his name. Marke, their receiving is expounded belee- can pity or ving, and there is no other receiving of Christianto falvation, pray for our but by Faith. Let the Doctor fay what he will, he did but meerly delude men by his fimilitudes to cast a shadow over his false conceit, that it might not be discerned.

Ifmen were meere patients, and not agents in this busines, to what end are they intreated to be reconciled? 2 Cor. 5. 20. And therefore I must needs say that he said the truth in the beginning of this lection, that his answer is peremptory indeed, we lay hold on

and likewise very impertinent.

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Dr. Crifpe, Pag. 194,195. Sect. 6.

Secondly to resolve the case more fully and clearely, observe a di-Aintion very needfull to be observed and considered. There is a twofold receiving of Christ. There is first a passive recipiency : Secondly, there is an active recipiency. First, there is a passive receiving of Christ, and that is fo that Christ is received without any hands : you will fay, what is this passive receiving of Christ? I answer, just such a receiving of bim, as when a froward patient takes a purge, or some bitter physicke, be souts bis teetb against it, but the Physitian forceth his mouth open, and powers it downe his throat, and fo it works against bis will by the over-ruling power of one over him. Thus there in a passive recipiency of Christ, which is the first receiving of him, when Christ comes by the gift of the Father to a person, whiles he is in the stubbornne fe of bis owne heart, being fromard and croffe; and the Father doth force open the spirit of that person, and powres in bis Some in fpight of the receiver.

standing confelves,&c. and therefore gives us Repentance and Faith be. fore we aske, but not Christ himselfe unto justihcation, til him with that Grace he hails given us.

There

There is such a kinde of recipinity mentioned in Scripture, les. 21.18, 10. Thave furely heard Ephraim bemoaning himselfe thus Thou half chaffifed me, and I was chaffifed, as a bullock unaccustomed to the worke, turne thou me, and I shall be turned, thou art the Lord my God, Sure. ly after I was turned , I repented, &c. Marke how Ephraim (who is the reprefentation of the Church) stands affected, and disposed, when God comes first to tame and breake the spirit of Ephraim. God is faine to get upon Ephraim, as upon an unruly borfe, that was never broken; be must fetter bim upon all foure, that be may stand still before be get up. So God muft fetter Ephraim before be can get up, before be can tame bim. Oc.

Behold new absurdities upon the former doctrine, of being justified before we bave Faith or any qualification. Doe but observe how wilde and rude his discourse is, like the bullock he brings for an instance. He first gives us a distinction of active and pasfive receiving of Christ, the passive he faith, is without bands, which he declares by a limile drawne from a froward patient, that must have bis mouth forced open, and so wholsome physicke poured in even To the Father forceth open the froward spirits of men, and poures in bis Sonne.

Markhis words God poures in his fon into the ip mit of man in Spight of the receiver.

Such Divinity (I suppose) was seldome heard of. That well, he faid; Christ should be forced upon a person, whether he will or no, and so justifie him nolentem volentem, (for this is brought in, to make good that point of justifying before men doe any thing, or have any qualification) whereas the truth is, God fielt exmelente facit volentem, works upon the will, and makes him willing to be justified before he justifies him, yea and that by Do-&or Crifps owne confession, who required a willing minde (as you heard of before) to close with Christ before justification.

> But he seconds his simile with one out of the Scripture, Fer. 31. 18, 19. concerning Ephraim, a representation, he saith, of the Church. (It must be of the Church of the New Testament, or else it comes not home) So that you see, when they please, the Old Testament shall serve their turne, but if we had brought fuch a Testimony, it would not have beene taken, but accounted too Legall, especially such fettering and hampering as here is. Well, this of Ephraim proves nothing, but that God somerimes is faine to fetter and hamper his people by afflictions, before

fore they will yeeld, and submit; all which we willingly grant, and constantly teach, and hence also we preach the Law, to tame and take downe mens front and stubborne stomachs. But what is there in all this of Feremy, for passive receiving, or pouring in of Christ whether a man will or no? Not a word, but onely of some worke of Christo make Ephrain willing to submit to his yoake, that so he might doe him good, that hee might hearken unto his voyce, and open the dore to let Christ in, Rev. 3 20. Behold I fland at the dore and knocke faith Christ, if any will be are my voyce, and open the dore, I will come in and sup with him and be with me. So that you fee Christ doth not enter before the party be willing to open. Indeed he beates hard ngew pulso. fometimes, as the originall word will beare, but he first makes them heare and willingly open before he come in to fup with them; which place is so pat against him, that talks so much of aforcible entry against the parties will, that I hope they will hold their peace, and hearken unto more wholesome doctrine, who have beene hitherto deluded in this particular.

Yea, his owne confession formerly will cut the throat of this opinion here, for he said before, that a Covenant is no Covenant, till both sides are agreed, pag. 172. Serm. 6. And therefore though violence be used to make men yeeld, and God makes use of his power in that particular, yet Justification is not effected till the will be wrought to an agreement which doth necessarily infersome action of the will in this businesse

to be required.

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Doctor Crifp, Page 196, 197 Sect. 7.

At the first then, there may be a passive receiving of Christ by which Christ may enter, and doth enter into the spirit, though the soule reach not forth the hand to take him in, but rather on the contrary part fight against him by keeping him from entring. But now, when this Christ is powered into the spirit of a man by the power of the Lind; then he begins to worke, to breake and to tame the spirit, to * How can he be at bis owne beck and pleasure, when Christ bath once revealed him- call his the seselfe and made the foule behold his beauty, and acquainted the soule condact of rewith his excellency, then the soule begins to embrace bim, and to hold there were a bim fast, and will not let bim goe.

Here comes in the * second Act of receiving Christ when we take receiving?

tormer act of

bim,

him , perceiving be it a friend, and comming for our good, oc. Answer.

This is clearly his meaning, sec p. 100.

Mark here what he meanes by the active receiving of Christ. it is by Faith, for he faith, the foule begins to embrace and tabold faft, and will not let bim goe. So that by his doctrine Christ hath taken poffellion, and jultified the person before this second At.

or elfe he faith nothing.

See Mr. Pemble vindicia Gratia P. 144.

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Now though enough may be feeme to have beene faid in this particular; yet something I will adde for further fatilifaction, that you may fee his mitlake. First, we deny not that? man is meerly passive, when the holy Ghost first workes upon his heart, because we know be is dead in trespasses and finnes, Ephef. 2. 1. We are as it were raifed from the dead, Ephef. 2.5. Col. 2. 12. But secondly, we say, that he must be active before he receive Christ unto justification or reconciliation, or enter into Covenant with God.

Therefore first the word by the Spirit makes the dead to hear and live, John 5. 25. Verily, verily I fay unto you, the time is comming, and now is, when the dead fall heare the voyce of the Sonne of God, and they that beare shall live. Hence the word is called the word of Reconciliation, 2 Cor. 5.19. because it is a meanes to make men heare, and fo be reconciled, that they may live. And likewise Ministers are said to be Gods Embassadours, befeeching men (not forcing them) to be reconciled, ver [. 20. as I faid before Now feeing men are reconciled by the perfuafions of the mefsengers of God, it must needs follow that they must be active in yeelding consent before they can be reconciled, else perswations were to no purpose in the point of conversion, and reconciliation: And that charge given to Timothy were needlesse, 2 Tim. 4. 1. 2.

Doctor Crifp, Page 1 , 8,199. Sect. 8.

What is it for Christ to be given to open the blind eyes?

There are two things very remarkable in it that he is given to doe this thing. For bence I inferre, and the thing it selfe will clearly beare it.

1. That Christ is actually passed over to a soule and a possession of Christ is delivered to persons, before ever their blind eyes are opened, or they come out of prison, that is, before they have any gracious qualifications lifications what soever, and this is a truth that followes upon the former, that Christ himselfe is the first spiritual gift, that the Father doth bestow upon any, before there be wrought any opening of the eyes, which is the first of all gracious qualifications wrought in a person.

2. That the opening of the eyes, and bringing the prisoners out of prison is the sole worke of Christ, none doth this businesse but Christ

alone when he is once given.

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The first will need a little clearing, being a truth of very great concernment, and yet but seldome seriously considered. I say that Christ is actually given and passed over to men, and made really their Christ, before ever there be any grucious qualifications put into the soule of such a person.

Anfover.

This is but the same over againe, and therefore is answered already, onely I set it downe, to shew how he still beates the same bush, and that this is one of the maine grounds of his delusions, as also to make cleare way to that which followes.

Dr. Crifpe, Pag. 199,200. Sect. 9.

I say as before, observe this caution, I speake of Gads giving Christ unto men, not of the manifestation of this Christ unto a person to bee bis Christ. There is and must be Faith, as I faid before, for the manifestation of him to be our Christ, but there is no qualification wrought in the beart of any person, before this Christ be actually passed over and made his Christ in the Covenant. Now I say, Christ is given and pussed over as Christ to such a person before he have any gracious qualifications. I due not meane, or some doe, that God did actually decree that Christ should be Christ unto such and such persons, before be did put any qualifications in them, this is a tauth indeed, but I fay further, God gives actual possession of this Christ, and Christ takes actuall possession in that person, before there be any qualifications wrought in him. Now Christ is given over not onely to performe common Acts of Gods providence, but he is given over as the Covenant it selfe. He enters, and actually justifies a person before any qualification be wrought in bim.

Anfmer.

First, he would have us observe that he speakes now of giving Christ unto men, not of the manifestation of this Christ unto a person, which, he saith, is done by Faith.

Secondly,

Secondly, he doth not meane that God did actually decree to give Christ unto a person before he put any qualification in him, though he acknowledge this to be a truth also, but God gives, and Christ takes actual possession of that person, before there he any qualification wrought in him.

Thirdly, he saith, Christ is given over, not to performe some common acts of Gods providence, but he is given over as the Covenant is selfe; be enters, and actually justifies a person before any gracing

ous qualification be wrought in bim.

These three things serve first to cleare his meaning that we may be better able to understand his following proofes. As also to cleare my selfe in something that I have said before, that I have not wronged him in conceiving otherwayes then he meant. Now come we to his proofes.

Doctor Crifp, Pag. 200, 201. Sect. 10.

Now I (ball endeavour to cleare this unto you with all possible evidence that I can. The Scripture is plaine for it, in the 61. chapter of Ifa. 1, 2, 3, Oc. There you hall fee that Christ is actually given over unto men, before any gracious qualifications what foever be wrought in bim. The Spirit of the Lord God is upon me, faith Christ there, for they are bis words, as be himselfe applies them, Luke 4. 18. The Spirit of the Lordis upon me, because the Lord hath annoyured me, to preach the Gospel to the poore, he hath fent me to heale the broken hearted, to preach deliverance to the captives, and recovering of fight to the blind, and to fer at liberty them that are bruifed. Observe it, I pray you, Here Christ bath a busines in the world, his bufineffe is to binde up the broken hearted, and he is annointed, the Lord hath annointed him to this bufine fe. What it that annoyating ?the Lord hath separated and designed him to this busines, &c. Now when a man is fet apart and fent about such a busine se, he must be there corporally or vertually before that is done, which he is fent to doe. A man is not faid to doe a thing when it is done before be come. If Christ be sent to bind up the broken bearted, and if it be his businesse, certainly they are not bound up before be comes to bind them, and if he comes to bind them up, then be is prefent before they are bound up.

Observe first, that he endeavours to cleare this with all possible evidence that be can. Secondly, observe what he is to prove with this evidence. Christ actually made over before any qualification what sever. Now looke upon the places, and see if there

be any such thing. There is onely mention made of Christ being anointed, and fent to preach, and so to beate and recover the poore, broken-bearted, captive, Go. which we grant; but where is a word or fyllable of Christs taking possession of them? Christ indeed comes [unto] all in the preaching of the Word, (for he Luke 10.16. faid, he that beareth you, beareth me) but he doth not come [into] all unto whom he comes. He comes and stands at the dore and Rev. 3. 20. knocks, as I said before, but he onely comes into those that open the dore of their hearts unto him, as is plaine by that Scripture. And therefore he spends time in vaine, to tell us that Christis there present actually or virtually, for that is not in question; but whether he be there so as to take possession of them, before he open their blinde eyes, as he affirmes, which noman would affirme, whose eyes were not blinded. Otherwife, I will make it good, that upon his grounds all that heare the Word of Christ, must needs be possessed of Christ, because he is alwayes where his Word is preached. Behold, I am with you to the end of the world, faith Christ, Matth. 28.20.

Doctor Crisp, Page 201, 202 Sect. 11.

But peradventure you will Say, by this text here are broken heart's Objection. first, before Christ be sent to binde them up, therefore there must be

broken hearts before Christ come to the soule.

To this I answer, that a broken heart is to be considered in a Answer. double sense, either first simply, for a heart undone; or secondly, for a beart sinsible of its owne undoing you know men are said to be undon and broken, when their estates are broken, and their credit crackt; and fecondly, they may be faid to be broken, when they have examined their owne books, and finde that they are broken, and so seeke to their Creditors to make agreement.

Now these two kinds of brokennesse of beart considered, I answer. First, it is most certainly true in the first sense, there is a broken beart before Christ is considered as present to binde it up, that is, persons are really undone, before Christ comes to restore them, but these persons are not sensible of their brokennesse of heart, untill Christ come, and

mike them sensible of it.

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Therefore if you speake of the sense of breaking, I flatly affirme Christ is actually given, and come unto the soule, before sensiblenesse be wrought in the soule.

Answer.

Anfron.

Here he makes an objection, which he feemes, but is not able to answer. His diffinction is a meere delusion in this bufinesse, and his answer is full either of fraud or grosse ignorance. For though many are broken that are not sensible of it, yet I doe not thinke that any man living can thew me, in all the Word of God, or any good authour, that brokennesse of heart is taken any other way but in the latter fense; for the heart is never faid to be broken, but when it is sensible of its miserable condition, and therefore all those that are brokenhearted, or contrite, are counted bleffed in the Word of God. Math. 5.4. Ifa. 57.15.66.2. And that the words in question must be taken so, it is very manifell by something that cannot be otherwise taken, Ifa, 61, v. 2, 3, to comfort these that mourne, to appoint unto them that maurne, and to give them beauty for after, the cyle of joy for mourning, or, these must needs be sensible of their miferable chate that did mourne, and so must we understand the broken-hearted, which were to be bound up.

Wherefore, our Saviour, answerable to that of Isa. 61. in his Sermon upon the Mount, saith first of all, Bleffed are the poore in spirit, and bleffed are they that moveme, &c. Manh. 9.3,4. Wherefore the Doctor did either ignorantly or deceitfully as

bufe his auditors in diftinguishing as hedid.

But that you may more clearly fee the abfurdity of his proofe, we will suppose that brokennesse is taken in the first sense, so all are broken and undon what sower, elect & reprobate, will he, or any for him say, that Christ came to binde without exception? I trow not, unlesse they be Papists or Arminians, &c. Therefore it will inevitably follow, that those broken hearted were sensible, and so qualified before they were bound up.

But he flatly affirmes, that they are not fenfible of their broken resset ill Christ comes and makes them sensible of it. And I as flatly are sweet that he saith nothing to the purpose, for we deny not but that and all other qualifications are the works of Christop his Word and Spiris, therefore he must not one ly say that Christ comes unto the soule before sensible ness he wrought, but that he comes into the soule and takes possession of it, and justifies

it, before he makes it broken, to as to be fensible of it, which is the thing he was to prove. And now let any man judge whether his Scripture was plaine for this point or no. I am fure it isplaine against him, unleffe he held that Christ takes possession of all men, feeing all are broken in the first fense. Doctor Crifp, Page 203. Sect. 12.

Therefore in briefe know this, Christ is fent unto men, as to binde to their bearts when they are broken, so gracionsly to breake those bearts when they are bard. First, be breakes them, then be binds them Heislant to binde up the broken hearted, to proclaime liberty to the captives, the opening of the prison dores to the prisoners, People thinks by their humiliations, forrower, mournings, and obedience and such like to get Christ, but it is plaine that the very spirit of mourning is the worke of Christ, upon a person, and Christ is present to worke it \$00.

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Answer. Before he gave us a distinction, and yet you shall find his application of it ful of confusion, & nothing to his purpose. Now he confounds himselfe utterly in this. First, he hath quite altered the matter in hand, and goes on only to prove that Christ doth breake our hearts and worke all qualifications, which, as I faid, we never denied. But marke how he, after his old wont, falls upon thefe that feeke by forrow, bumiliation and mourning, &c. to get Chrift. As if, became Christ breakes our hearts, we must not be active in this bufineffe alfo, when as the Scripture faith, Be afflicted, mourne, and weepe, &c. bumble your selves in the sight of the Lard and be will life you up, Jam. 4. 9, 10. and yet the Doctor was offended, because people think by their humiliations, forrowes, &c. to get Christ, when as his owne text before and here alleadged, tels us, that Christ was fent to binde up the broken bearted oc.

It will not ferve his turne to fay that Christ breakes our hearts, and is the maine agent in this bufine fe of bumiliation and mourning, this we grant, but yet we must labour by the spiritual means, that Christ hath afforded us, so to breake our hearts that hee may bind them up. That which he addes in this particular is as impertinent, and proves onely that Christ is the chiefe worker in all those things, but not that we are in Covenant before

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he hath qualified us, and fitted us for the Covenant.

Doctor Crifp, Page 205. Sect. 13.

There be many notable arguments in Scripture most absolutely establishing this truth, that Christ is given and made over unto men before they have any qualification whatsvever, in Col. 1.18. where Christ is called the head of the body, the Church, and the beginning. These

two metaphors illustrate and establish this truth.

First, Christ is the beginning. He that is the beginning of all things, be is before all things, not onely in the being of nature before all things; but actually present before all things be begun. He that is the builder of the bouse, don't not come after the house is begun to be builded, but he is present at the place before a stone is laid, because he is the man, that must lay it he is the beginning of it, &c.

Answer.

Now he is faine to flie to metaphors, because that way he may more easily deceive. Yet herein he hath deceived himselfe. His first metaphor of Christs being the beginning, proves no more, then that he is present, and active before we can doe any thing, which is freely granted. But that which he brings of a builder, puls downe all his former building. For he was to prove not onely that Christ comes to a man to build him up in grace and goodnesse, but that he comes into a man and takes possession of bim, and justifies bim before any qualification or alteration is wrought in bim. Now I say, even as a man first builds an house before he takes possession of it, and doth not first possession his habitation and qualifies us, before he comes to dwell in us.

Light cannot dwell with darknesse.

The Scripture is cleare, Epbef. 3.17. Christ dwels in our hearts by Faith. Faith opens the dore of our hearts and receives Christ into the heart. Therfore we must have Faith to sit us for Christe

before Christ comes to take possession of our hearts.

Hence he sends his Preachers to prepare our hearts by Faith, for Faith comes by bearing, and none can believe without a Preacher, Rom. 10. 14.17. And so, as I said before, we receive Christ by Faith, John 1.12. and he that is without Faith is without Christ, and without bope, and without God in the world, Ephel.

Doctor

Doctor Crifp.Pag.205,206.Sect.14.

Secondly, Christ is the bead, this is the other metaphor whereby is be forth that Chrift muft of necessity be in the Soule, be actually paskd over unto men, before they can have any gracious qualifications.

About is the fountaine of all animall and fensitive spirits, and of all motion; without a bead a man cannot fee, beure, malke, erc. Confider the body beadle fe, and all the fenfes are absent, and without a head nothing is done: Christis the head of his Church (so faith the Apofile) that is, be is the fountaine of all spiritual sense and motion. oc.

Beloved to thinke a man can have any spiritual fight before Christ be actually united to the foule, is all one, as for a man to think to fee before be bath eyes - Christ must be in the eye to give fight, therefore the Scripture doth expressely say that he is given for a Cove-

nant to open the blind eyes, &c.

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Answer.

If a man will stretch a parable or similitude, he may make Theologia fine monstrous conclusions. The Doctor knew well enough that bolica non est fuch Divinity will not hold water. This metaphor may prove argumentative. that there is an union betweene Christ and the Church, and that Christ rules and hath the preheminence in the Church, as the Apostle speakes in that place he cites, Col. 1.18. And we have alwayes granted that all gracious qualifications come from him as the fountaine. But all this is nothing to the thing in question. To prove that first Christ is actually passed over unto men, and hath taken possession of the soule so as to be united with it, before he worke any qualification in it. This the metaphor reacheth not. For the question is not so much de reipfa, of the thing it felfe, as de ordine operationis, of the order of working.

We say it is against sense and reason, and Scripture it selfe, for any man to fay that man is therefore first in Covenant with God before his eyes be open, onely because the holy Ghost saith Christwas given to be a Covenant to open the blind eyes. For thevery Text it selfe well considered, will constite this fancy:

of which more in the 16. Section.

Onely let me here tell you, that the first thing we receive Hookers Soules from Christis not union with Christ, as the Doctor imagines to Christ, p. against the truth of God. For seeing there is no communon between 344. 345.

See Mr. Tho.

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light and darknesse, 2 Cor. 6. 14. therefore of necessity Christ works a change in them before bee can bee united unto them. For, to make use of his owne metaphor, can any man imagine that Christ is united to his members, while they are dead and rotten members of the Church, before they be quickened, and in some measure fitted for such an head? This were to make Christ to have a monstrous body, or at least to have leprous members.

Befide, how can any man conceive that Christ takes pofsession of a man cill he hath dispossessed Satan? Satan must out ere Christ come in. Generatio unius est corruptio alterius. As light comes in fo darknelle goes out. Wherefore if the Doctors eyes had beene open, he would never have stood so long to prove fuch ablind conclusion as this is.

D. Crifp. Pag. 207. Sect. 15.

And thirdly, as Christ is called an bead, and a beginning; so also is be called Life frequently in Scripture. I am the way, the truth, and the life, no man commeth to the Father but by me, John 14.6. Can a man be an affine creature before there be life breathed into bim? Non faith the Apostle, I live, yet not I, but Christ liveth in me, Gal 2. 20.

Anfwer.

All that he proves here is long lince granted, as I have of ten faid. We humbly acknowledge all spirituall life and grace from Christ, of whose fulnesse we all receive grace for grace This therefore makes nothing against us. But Gal. 2.20; makes much against himselfe, if the whole verse be considered. Ilive, (faith he) yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the Faith of the Sonne of God. Marke, he lived by the Faith of the Sonne of God. If he lived by Faith, then he was dead till Faith came, and did not live till he beleeved, therefore he was not justified before he beleeved, because he was dead, to wit, in trespasses and sinnes No marvell then that the Doctor did suppresse these latter words, which make fo much against him.

Sec alfo what is fairt. Alls 11.18. Then hath God given to the Contiler Repentance must life, we are therefore revived by Repentance. And to the fame purpose is that of the Apostle, Heb.

John 1. 16.

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1, where he calls Repentance from dead worker. So that then are dead till repentance begiven unto them.

Doctor Crife, Page 207. Sect. 16.

I hall not frend more time in urging more arguments, though I might be large to flew that Christ is the first thing given unto us before all other whatforver. For if this light be not enough, we must want till the Lord in his time will reveale bis truth.

Answer.

We fee how confident he was by this conclusion, as if hee had made the matter as cleare as could be, unleffe the Lord (bould reveale bimfelfe more clearly from Heaven. And indeed so he must. before any wife man will beleeve what the Doctor tooke upon . him to prove. He would make is here beleeve that he had done what he promised in the beginning, where he said, he would endeavour to cleare it with all possible evidence be could. I doubt not therefore but he did his best. Wherefore seeing his proofes fall farre fort, you may know what to thinke of the point, which he tooke his best paines in and could not prove.

He told us also in the same page 200. that the Scripture was plaine for it, Ifa, 61. 1,2, 2. which I have proved most evident against it. For he faith, we may see there, that Christ is actually givinquer una men before any graciom qualifications what soever be monehr in them. And the text declares many qualifications in them, when Christ was fent to them, as meekneffe, mourning, and the like, which he would fain have shuffled off with a distinction and so hid the truth in a mist of his owne making, telling us allo, to mend his matter, that these qualities are from Christ, and fo thought to stop our mouths with a truth that we never questioned, as he doth very often by altering the state of the queltion.

Thus, having recollected fomething of the maine for the better understanding of that which hath beene faid, I will now confider the rife & root of that he last delivered, that you may

fee upon what a fandy foundation all this is built.

The queltion raised by himself, pag. 198. is this: What is it for Christ to be given to open the blinde eyes? hereunto he answers.

There are two things very remarkable in it, that he is given to doe thinking. For bonce I inferre, and the thing it felfe will clearly 1. That

of Christ is delivered unto persons, before ever their blinde eyes are opened, or they come out of prison, that is, before they have any gracious qualifications what soever, and this is a truth that followes upon the former, that Christ himselse is the first spirituall gift that the Father doth bestow upon any, before there he wrought any opening of the eyes, which is the first of all gracious qualifications wrought in a person.

2. That the opening of the eyes and bringing the prisoners out of prison, is the sole worke of Christ, none doth this businesse but Christ alone, when he is once given. The first will need a little clearing (and therein the second will be sufficiently evidenced) being a truth of very great concernment, and yet but seldome seriously considered. Thus the

Doctor.

That we may see how cleerely the former is inserred out of the Text, let us view the Text once againe, Isa 42. 6,7. I will give thre for a Covenant of the people, for a light of the Gentiles: To open the blinde eyes, to bring out the prisoners from the prison, and

them that fit in darkne fe out of the prison house.

The two words
Leunmin and
Goilm are usually so taken in
the Old Testament.

The plaine meaning of which words is this, that Christ should be given to be a Saviour both to Jewes and Gentiles. That this is fo, I. It is granted on both sides, that by people are meant the Jewes, and by Gentiles, all other Nations belide the Jewes. 2. Marke, that he is given for a Covenant to the lewes, and a light to the Gentiles. Now salvation is signified in both in being a Covenant to the one, and a light to the other. The reason why he is given as a Covenant to the Jewes and light to the Gentiles is, as I conceive, because of the different condition of Jewes and Gentiles. The lewes were in Covenant already, but yet were to expect a better Covenant, as the Apostlecalls it, Heb. 8. But the Gentiles were without Chrift, aliens from the Common-wealth of Ifrael, and Arangers from the Covenants of promise, Epbes. 2. 12. being in darknelle and shadow of death, Luke 1.79. So that this light was the meanes to bring them into Covenant, that they might be in the same condition with the Jews confederate with God, and not given after they were in Covenant, as if they had made a blind Covenant with God, as the Doctor would make us be-Leeve. That

That this is fo, I will give you pregnant places out of the Old and new Teltament, Ifa. 49.6. I will give thee for a light unto the Gentiles, that thou maiest be my salvation unto the ends of the earth. Mark he is given a light, that he may be their falvation, not given a falvation, that he may be a light. In like manner, Jer. 24.7. I will give them an beart to know me, that I am the Lord, and they shall be my people, and I will be sheir God. He will first give them an heart to Ads 13. 47. know him, and then they shall be his people, &c. So Luke 1. 78. These words 79. The day-fring from on high bath visited us, To give light to them are applied to that fit in darkeeffe and floadow of death, to guide our feete into the way the Gentiles. of peace. Christ is a light to guide our feet into the way of peace, and we are not in the way of peace, till we be inlightned, and consequently not in Covenant, nor justified, till by the light of

Christ we be fet into the way of peace.

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Likewise Luke 2. old and devour Simeon, having our Saviour in his armes, said, Lord now letteft thou thy fervant depart in peace, &c. Verse 28, 29, for mine eyes have seene thy salvation, which thou bast prepared before the 30,31,32. face of all people, a light to lighten the Gentiles, and the glory of thy people Israel. Christ here is said to be Gods salvation before all people, and he shewes how to the severals, Gentiles and Jewes, he is a light to lighten the Gentiles, and so saves them, and the glory of his people Israel, and so advances them. That this light is the meanes to lave the Gentiles, and not a confequent, fee another notable place, Acts 26. 17,18. Christ tels Paul that he would deliver him from the people, and from the Gentiles, to whom now I fend thee (saith be) to open their eyes, and to turne them from darknesse to light, and from the power of Satan unto God, that they may receive forgivenesse of sinnes among them that are sanctified by Faith which is in me. Forgivenesse of sinnes is a prime part of julification, Rom.4. 6, 7. And you fee here, that the Gentiles are to have their eyes opened, &c. that they may receive for given effe of finnes, and not receive forgivenesse of sins first, and then have their eyes opened atterward.

Which place of the Act, may serve very well to open the eyes of those that have beene blinded with the Doctors falle glosses upon this Text of Isa. 42.6. which he now was handling. For leeing they are justified whose sinnes are forgiven, (as is cleare from the word of God both in the Old and New Testament) and Gods messengers are sent to open the Gentiles eyes, and turne them

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them from darknesse to light, from the power of Satan unto God, that by this meanes they may receive for givenesse of sinnes, then the opening of menseyes mult needs go before justification, neither can we enter into Covenant with God till we be brought out of prison, out of the power and dominion of Satan, contrary to the Doctors opinion, that teaches that a man is first in Covenant, and justified, and afterward Christ spens his eyes, &c. If men will not wilfully wink and thut their eyes against the clear light, they may see how foully the Doctor hath deluded them, and that it is in vain to wait till the Lord in time will reveale this truth, seeing there is no truth in it, but grosse errour and fallhood.

I have stood the longer upon it, because I find it a maine principle of their rotten and dangerous Divinity. And this rotten pillar being removed, the other also fals flat to the ground by that which hath beene delivered, to wit, That the opening of the eyes is the sole worke of Christ, and that he doth it alone. He doth it not alone, but by the ministery of man, as is plaine by the place of the Alis

26. 18. Doctor Crifpe, Pag. 108. Sect. 17.

If a man will know for whom Christ came, it is answered. He came to seeke and save that which was lost, he came to die for the ungodly, he came not to call the righteous, but sinners to repentance, &c. The Scripture still runners upon this straine, why then should any person come and cry, he died not for me? Why? Art thou a sinner? he was given for thee if then

beeft a finner. Anfwer.

Here he handles a good cause very badly. The truth is, no man ought absolutely to except himselfe from the benefit of Christs death, it is a grosse errour so to doe. But it is as grosse to say absolutely, that Christ was given for there if thou beest a sinner. For then was he given for Judas and the man of sinne, which were both sinners almost in summa gradu, of the greatest size, yet both somes of perdition. See then how rashly he speakes, and what unsound comfort he ministers unto those that come unto him. But this is alwayes his manner, to give comforts where hee should not, and to deny them where he should. He seekes to comfort all sinners, be they never so bad, if they will but believe him, and yet to discomfort those that mourne and are humbled and obedient, as you may see not farre before, pag. 203. Some thinks, saith he, by their bumiliations, sorrowes, mauraings, and obedience to get Christ, but, to. So he seeks to beate them from such a course, though not direct-

John 17.12. 2 Thef. 2,3.

Observe this well, for it is most true.

ly, yet indirectly, wherein I have shewed in part how contrary he is unto Christ and his word, that commands men to come to him by those meanes. I will give you but one place more, and so proceed. It is Heb. 7.9. He became the author of eternall Salvation to all that obey bim. Mark to whom he is the author of falvation. Doctor Crifp, Page 168, 109. Sect. 18.

TheKing puts foreb a Proclamation, and in it he pardons all Theeves: what mad or foolish thiefe will say: Ob, but the King doth not meane mel why be meanes theover in generall, he excepts none, why shouldest thou say not me, if there be the name of Theeves in generall, without particular mention of some kind of Theeves? Beloved, so Christ deales with men, oc.

Answer.

He is a mad man indeed, that being a Thiefe excepts himfelfe from such a generall pardon. But truly I cannot tell how to excuse the Doctor from a greater madnesse, or badnesse at least, that makes this case like to ours. What? doth God except none from pardon in Christ? Dare any man or woman well in their wits, publish such a Gospel so contrary to the Gospel of Jesus Christ? Are there not plaine and pregnant limitations and restrictions in the Word of God? See Matth. 11. 28. &c. Come to me all yee that labour and are beavie laden, he cals not all in generall, but those that are weary of the burden of finne. It is true, he came to call finners to repentance, but upon no other termes. And therefore faith in plaine termes, Matth. 7.21. Not every one that faith Lord, Lord, shall enter into the Kingdome of Heaven, but he that doth the will of my Father, oe. And therefore he that being invited, and came without his wedding garment, was found out, and cast out into outer darknesse, Mattb. 22. And John 3.16. God fo loved the world that he gave his only Some, that who foever believed in him, should not perift, &c. I marvell then how the Doctor durst preach such a strange Gospel in the name of Christ as he hath done. Surely those poore soules are miferably deluded that relie upon this Gospel that he hath deli-Doctor Crifp, Pag. 109. Sect. 19.

But some will be ready to say, you know be is not given to all people, &c. Objection. how shall I know that I am among st the number of such sinners that shall

not miscarry, and that my portion is in this Christ?

Beloved, bere observe by the way, now we are speaking of knowing Answ. whether Christ be my Christ or no, not simply of Christs being ours. How ball I know it ! you will fay. There are labyrinths, in which men may walke

walke, and by bap they may chance to bit the right, in the finding of this great trub, so much searched after, bow a man may know whether Christ

be bis Christ or no? Answer.

In limine offendere periculofissimum. It is very ominous, they say, to stumble at the threshold. The Doctor makes but a bad Presace to this great question, as he intimates it to be, and therefore it doth presage no very good proceeding. For he saith, a man may chance to hit the right in finding this great truth, so much searched after. Surely men must have a better guide than chance can afford for the sinding of it out. They must not onely have the clue of the Scriptures, but the guidance of Gods holy Spirit to winde themselves out of those Labyrinths that they shall meet with a in this great busines. A man may sooner empty the Seas with an Egshell than sinde out this by chance.

Doctor Grifp, Pag. 110. Sect.20.

To leade you a plaine and a fure way, the best way to know whether A deed of gift Christ be his Christ or no, is to consider the conveyance in which Christ is is not a Nove- made over unto men. Now the termes of conveyance (as I bave often rine universi, but an Omnibus told you) are onely fuch as in a deed of gift, and a deed of gift universally Christi fideli- exhibited and reached forth. Therefore I must tell you Beloved, there is no but, ogc. And in better way to know your portion in Christ than upon the generall tender of every Deed, it the Goffel to conclude absolutely he is yours, and so without any more adot, runnes thus. I given, to take bim as tendered to you, on bis word; and this taking of bim upon granted, &c for a generall tender is the greatest security in the world, that Christ is your cerraine confi- Christ; say unto your soules (and let not this be contradicted, seeing Christ derations Ther bath reached out himselfe to sinners, as sinners) my part is as good as afailed him as my mans. Set downe thy rest bere, question it not, but beleeve it, it is as good fore his Law well as his Los security as God can make thee; God bath promised, venture thy soule upon it, without feeking for further fecurity. gick.

Answer.

I told you before what you should expect Here is another such parcell of profound Divinity as hath been seldome seene. Here is such solid and substantiall security for salvation by Christ, as will make all wise Christians wonder at it. And yet it is stilled the best in the world, which is much. But that is not all, It is as good as God can make. Blush O Heavens at this blasphemy, and be borribly assaid, as the Prophet saith; what strange presumption is this, to call that as good assurance as God can make, which is no good assurance at all? I dare be bold to say, that notorious drunkards

Jer. 2.13.

and

and groffe and gracelesse sinners have as good assurance, even the selfsame, only they are not so bold and consident, unlesse they be in their cups, and then they will compare with the most consident of them all.

Blame me not for comparing them with drunkards; for first See the first the Doctor told us that his doctrine would inebriate, which in Seem. Sect. I. plain english is to make drunk, and I tell you that the drunkards cannot but commend this doctrine, for it is according to their hearts defire.

But to proceed, If they have no better assurance than upon this ground here layd down by the Doctor, their evidence is crackt, their faith is built upon a sandy and slippery foundation. For upon a generall tender of the Gospel or Christ to conclude absolutely, without more adoe, that Christ is theirs, and this taking of him upon the generall tender to be as good security as is in the world, years God can make, and therefore to rest upon it, without questioning further, and without all contradiction; is such a frantick and Bedlam conceit, or rather deceit, as may well make all wise christians abhor such strange and uncouth divinity, being without all warrant from the word of God. Where do they read of any such thing?

The great Apostle Peter saith, Give diligence to make your calling and election sure, for if ye do these things ye shall never fall, for so an entrance shall be ministred unto you abundantly into the everlasting kingdome of our Lord Jesus Christ, 2 Pet. 1. 10, 11. And what are those things? see vers. 5,6,7. Giving all diligence, adde unto your faith vertue, and unto vertue knowledge, and unto knowledge temperance, and unto temperance patience, and unto patience godlinesse, and unto godlinesse brotherly kindnesse, and unto brotherly kindnesse, and unto godlinesse brotherly kindnesse, and unto brotherly kindnesse.

You see here must be diligence, yea, all diligence to adde one grace to another, and to grow in grace, that we may have good assurance of our election and calling. But these new Doctors can withat wet singer, in the turning of an hand, tell you how to get far better assurance, even as good as God can give. Do but upon the generall tender of the Gospel conclude absolutely without any more adoe that Christ is yours, you need not question it any surther, but rest upon it, and let no man contradict it; for events equ, ipse dixit, that enough, he that will not believe this, must search hell for surther assurance, for heaven and earth have no better. O Calum!

It is faith hee world, and as good as God follow as the man fayd be fore, that it if the Bible God can make no better affurance as hee made none fuch in the Bible.

Obiect.

Anfw. See more of their faith. Serm.6. Seft. 20!

But yet, they must give us leave to question this evidence for all the best in the that, or elie we will take leave. And is it no more indeed but to come to luch full affurance at the first dash? That upon the gene good as Usa rall proposall of the Golpel, a man may absolutely conclude that Christ is then will it not bis without any more adoe? What? is it no more but up and ride? yea, full gallop, with full affurance unto heaven, never fo niuch as to queltion or suffer any to contradiatit? Well, I told you were no matter before of a confident Grundletonian and what became of him, and I tremble to think what will be the end of this confidence were burnt? for This soon ripe faith will be soon rotten, they run too fast at first, to hold out unto the end.

My reason is this, because all this may be done by a meer nafaith; and I am turall faith, ariling from pride, a strong selfe-conceit and selfefure hee hath love; for is not this the faith of many most notorious wretches that have some wit in their heads, though not so much as the show of grace in their lives; that they hope and believe to be faved by Christ, as well as the most precise in the world, yea fo stife are they in this conceit, that if you question their faith and confidence, they will rather than fail point the field, some of them,

and venture their lives upon it.

And yet mark what a pretty parenthelis he puts in (Let it not be contradicted, &c.) as if it were an Oracle, or he intallible in that he faith. But they will fay, the faith of those formerly mentioned is not right: And I fay, no more is theirs, because their ground is naught, as I have formerly proved; for Christis not offered generally to all in the Gospel, but only to those that deny themselves, Luke 9. 23. and repent of their fins, &c. Mat. 4.17 Acts 3. 19. Luke 13. 3. 5.

Doctor Crifp, Pag. 210.211 Sect. 21.

But some will say, be duth not belong to me; why not to thee? He belongs to finners or finners, and if there be no worse than finfulnesse, rebellions and enmity in thee, be belongs to thee as well as to any in the world: And there is nothing can give thee a certainty he is thine, but receiving him upon thefe termer He came to his own and his own received him not but to as many as received him (mark that) he gave power to become the long of God.

Anfroer.

This place of John is all the Scripture proof that he directly brings in this weighty matter, upon which a christians greated comfort pc

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comfort doth depend in this world. But first observe how he fatly reacheth universall grace and election. For he saith, Christ The Dostor belongs to finners as finners; then he belongs to all finners with- had furely our exception of any particulars. Then, as I fayd before, he be- heard of I quelonged to Inda, as well as to Iames or Iohn, even to all the world, that Christ never prayed for, John 17.9. to the reprobate as well as any other: this is flat Arminianisme or Popery.

But he faith further, there is nothing at all can give any crtainty that he is thine, but receiving him upon these terms; this is atterly falle. His place of Scripture Iohn 1. 12. will not ferve his turn, for St. Iohn faith, those received him that believed on hisname: which words the Doctor should have added if he had done right, but then it would have spoiled his terms upon which he would have men receive Christ; for he taught before, that they do not believe that they may be justified, as the Apostles did Gal. See the answer 2. 16. but only believe that they are justified. And so the terms that to the 6. Serm, he would here have men take Christ upon, are not the same. Not Sed. 20. to beleeve in Christ that he may be justified by his righteousnesse, but absolutely without any more adoe to beleeve that Christis theirs, and this they must do even while they are rebellious, and while enmity it felf is in them, as he faith here, that he belongs to such, as well as to any in the world, which is most horrible to imagine.

We deny not, but that all which do receive Christ by faith are undoubtedly the children of God, For we are all the children of God by faith in Iefus Chrift, Gal. 3.26. but beleeving that they are Christs, or Christis theirs, doth not make them the children of God. They must first have faith to make them the children of God beforethey can believe truly that they are the children of God. The Doctor therefore thould first have taught them how to beleeve, that they might be the children of God, before he taught

them to conclude they were the children of God.

Doctor Crifp, p.211. Sect. 22.

He received sinners on sinners, be never shut out one of all those thousands that came upon the tender of the Gospel, be never put any by, but a many as received him to them be gave power, &c.

Answer.

True, he never put any by that came upon the tender of the Gospel, if they came with faith to receive him, as these in Iob. 1.12.

No

No more do we; but you have not tendred the Gospel as he did, he tendred it to the poore in spirit, to those that mourn. faying, Bleffed are they that mourn, Oc. Mat. 5.3, 4. He called men to bim by repentance, Mat. 9. 13. 11. 28, 29, 30. You call whores and theeves, and drunkards, and rebells, and those that are as bad as the devill, and bid them come in their fins, before there be any change, and tell them that Christis as free for these. as for the humblest and holiest creature in the world; and which is worst of all, you beat back, and knock off those, that do but endeavour to come humbly with bleeding and broken hearts, &c. Hell never hatched a more prophane and peltiferous gospel than this. If this may feem barsh and strange, look but into the margent, and view the places quoted there, and look but page 112. of this Sermon, Ob, what adoe is there with men, with the breaking their own hearts, and for faking their fins ! Oc. and fee page 192,193. Whereas no finfulne fe in the world can debar a people, their righteousnes may debar them, he means from Christ. Did ever Christ himself, or his Apostles, rate and raile at men for their humiliations, and righteoulnesse, and forsaking of fin as these do? Is not this the thing they mainly drive at, even to draw them from fin, and fo to God and Christ? Indeed our Saviour condemned the hypocriticall and humane righteousnesse of the Scribes and Pharises, but never condemned true unfeigned righteousnesse according to his word: but fayd, except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, ye can in no wise enter into the kingdome of heaven, Mat. 5. 20.

Doftor Crifpe pag. 61, 62.84, 85. 418, 419. 421. especially see pag. 123. and 127.

Doctor Crisp, Page 212. Sect. 23.

Quest. But you will say unto me, if this taking of him be the best security, bow shall I know whether I believe or no? or how shall I know whether this my taking is not a counterfeit taking, but a solid, substantiall and reall taking of Christ? I answer, by the reality of the thing. Do you it indeed? if you do it indeed, it is a reall taking.

This I must needs say is the soundest answer that ever he made, but in very sooth a very silly one, instead of a solid and substantial answer; for, it is as much as if he had sayd, If you do it indeed, you do it indeed, seeing really and indeed are all one, so that it is idem per idem as they say.

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Doctor Crifpe,pag. 212. Sect. 34.

If a man floudd aske you, bow do you know the fun fbines? the light of the fun doth frem it felf, and by its light we know it shines. How shall I hum I beleeve ! There is a light in faith that doth discover it selfe unte men, the foul that doth really close with Christ, may conclude that it doth so. An wer.

What light there is in their false faith I know not, I am confident it is but some Ignir fatum at the best, a delusive light, to mislead them into precipices and by-wayes, as that Meteor doth. But all is not gold that glikers, as I fayd formerly. I am fure that true faith, like therme fun, may be so clouded, and often is for many dayes together, that it cannot be discerned; for many do beleeve, that do not certainly know that they do beleeve.

If we might as well difcern our faith, as we may the fun when it hines, then every beleever would eafily know that he doth beleeve,

but it is far otherwise.

Doctor Crifp, pag. 212. Sect.25.

If you give fix pence to a poor man, and then ask bim, bow do you know Ibave given you fix pence, and that you have it? why, faith be, I have it in no band, and finde and feel I have it. So aske your bearts this question: How do I know I beleeve in Christ? do I cast my heart upon this truth? do Ireceive it as a truth that I do beleeve, or do I reject it, or will not receive it? then I do not believe: But if you fit down and rest upon this truth, and do Who can rell nerve it, and do in reality beleeve it, then you may absolutely conclude what truth he Christ is yours. Answer.

This simile of fix pence given and taken is a matter of sense, and therefore more easily discerned as the other was; but faith is no naturall, but supernaturall and spirituall thing, and therefore not so discerned. But indeed their faith, for ought I see, is meerly naturall, and sensuall; and it must needs be so, because they say, the most ungodly and wickedst wretch in the world may have it, and close with Christ while he is fo. And now let me tell them, that a man may really beleeve, and yet not rightly beleeve; for I must beleeve the holy Ghoft, that faith, Simon Magus bekeved, Acts 8. 13. and those com- Luke 8. 13. pared to the stony ground, for a while beleeved, really no doubt, but not rightly; yet the former was in the gall of bitternesse, and bond of inquity, and the latter, in time of temptation fell away; even so Pa- Yea, the Dipills have a reall faith, and all Sectaries, but not a right faith (for leeve. there is but one Faith, Epbes. 4.5.) because not a lively and working lam. 2.19. faith, grounded upon Gods word. Therefore it is a meer gulling

of Gods people to footh them up in the reality of their faith, never shewing the true qualities of a found and faving faith.

Doctor Grifp,pag. 113. Sect. 26.

Is this a truth as bath been by Scripture proved to you, That Christ is given a Covenant to men to open their blind eyes? Then beloved, it is plain they begin at the wrong end of the bottome, as to begin to winde up at the gracionsness of their own spirits, from thence to have comfort. If you begin at any other end than at Christ, to get grace and comfort, you do as they do that take the immost end of the bottome of the thred, and begin to ravell there, so that little or no work is done, but much clutter, and many a knot and broken ends made, and the worke quite spoyled; whereas if they had begun at the utmost end of the bottome, it would have run without disturbance.

Answer.

He tells us here, that they begin at the wrong end of the bottome, who begin at the graciousnesse of their own spirits from thence to have comfort; wherein, mark how he contradicts himself, for he had sayd hard before, that the light of said dail so discover it selfe to men, that the soule that doil really close with Christ, may conclude it doth so, in the very last Section save one. Here he condemns them that begin at the gracious nesse of their own spirits, from thence to have comforts. It seems with them saith is no grace, and a believing spirit is no gracious spirit, and yet he hath somewhere confessed that it is a prime grace.

But beside, by the thred of his own bottome we may strangle his own conceit. First observe how absurdly he speaks; in the begining he speaks of winding up, and in the application, he speaks of ravelling out, which are contrary. And likewise he blames those that take the inmostend of the bottome of thred and begin to ravell there, which is preposterous I consesse, but very like his faith, that beleeves a man is justified before he believes that he may be justified,

this is to let the Cart before the Horse.

Again, for a man to find comfort, it is the best course to begin below, and so go upwards by degrees, as the Apostle saith, Rom. 10.6,7, &c. Say not in thy heart, who shall ascend into Beaven? that is, to bring Christ down from above: or who shall descend into the deeps that is, to bring up Christ again from the dead. But what saith it? the word is night thee, even in thy mouth and in thy heart; that is, the word of faith which we preach; that if thou coiesse with thy mouth, and belowe with thy heart that God hath raised him from the dead, thou shalt be saved. If a man would have this comfort to know that Christis his, he must not go into heaven and search Gods de-

Conveniet nulli qui se cum dissidet ipse. crees, but begin below, and so go step by step till he come to Christ. Hemay consider whether he have a right saith that is not dead or idle, but works by love; and whether his eys be open in a spiritual manner, and whether he have the sear of God before his eys, and so sinding true grace of regeneration, &c. which is the work of Christ, why may not he comfortably conclude, that Christ is his Saviour, and God his Father? For even as when we would use that thred which is upon a bottome, we must not begin at that which was first layd on, but at the last layd on. So, though Christ be the first mover, and strike the first stroke in the work of our salvation, yet to know that he is our salvation, we must begin at the last first, and from our own work, or rather Christs work in us, come to know what God hath done in heaven for us.

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Doctor Crifp, Pag. 113. Sect. 27.

Beloved, Christ is given to open mens blinde eyes, go whither you will you shall never have your eyes spiritually purged, except you go to Christ. Oh, what adde is there with men, with their breaking their own hearts, and for-sking their sins! And whither do they run? they run to their inherent tighteoussiesse, to their qualifications, to their prayers, to their tears, to their humiliations, reformations, universall obedience, and the like.

Answer.

You may see here, upon what a slender occasion he fals upon those that take pains to break their hearts; as though because Christ opens our eyes, we may not labour to do any thing that is good. Nay, mark his expression, oh, what adoe is there with men, with their breaking their hearts, and forsaking their sin! He is sick to see men take pains in these so much commended, and yet much neglected duties, as if they were hainous and horrible sins, and he asks, whither do they run? as if men run from Christ, when they laboured to humble themselves, and reform their wayes, and made many prayers for pardon, and the like. For see what followeth.

Doctor Crifp, Pag. 213, 214. Sect. 28.

But is this to runne to free grace, and free mercy in Christ? Nay, Christ, also! he is never thought of, Christ is clean forgotten, and wholly neglected, and not considered all the while. Beloved, here is a ploughing with a wooden plough, here is working with a dead horse, &c. No marvell beloved that you sweat and toyle and moyle all the day long, and all her inthe same case it did. There is no strength to bring forth, because mage in your own strength, or the strength of the creature, and not in the strength of the Lord Sesse.

Answer.

Answer.

He asksif this be to run to free grace in Chrift. I answer, it is the way that Christ himselfe hath taught us, and therefore the way to Christ. Christ came to blesse us, in turning us away from our inje quities, Acts 3.26. therefore by fortaking in we follow Christ, and by reforming fin, we return unto Christ, and for humiliation and tears, did Christ chide or check that weeping woman, that stood humbly at his feet washing them with her tears, and wiping them with the hairs of her head? Luke 7. 37,38. Nay, did he not cheere her up, and commend her, telling her that her fins were forgiven her; when as he reproved the proud unhumbled Pharifce, though he had feasted him? fee the rest of that chapter. It may make all unbumbled finners hang down their heads, and comfort all fuch as be cast downe as she was. Againe, do we run from Christ when we pray? do we not pray in his name, & at his command? See then how crosse he is unto Christ, that condemnes these duties, that are meere Gospel-duties; as if by carefull using them, we neglected the grace of Christ. But he faith, this is ploughing with a wood in plough, and I fay, that he hath wooden proofes of his worle-divinity; and as for ploughes, we use no other in the Country but wooden ones, what ploughs they have at London I know not. Neither dowe work with a dead borfe, as he dreams, but with a lively faith, which works by love; whereas he and his fide take a course to nourish that dead faith condemned by St. Lames, of which fome it feemes then boalted, being without works, as they brag much of faith and confidence, and yet condemne works, rather than presse to the practise of them, though the Apolle doth, Tit. 3, 8014. South

He faith, me sweat and toyl all the daylong, and all her as it did, there is no strength to bring forth, became me go out in our own strength. If he meant us, as we suppose he did; I say we are able to produce as good fruits and effects of our endeavours, as they can, if not better. And for the other tis a meer slander, to say, that we go out in our own strength, for we renounce our own wisdome, and wills, and selves as much as they, and go out in the power of his might, who is able to do exceeding abundantly, and hath wrought mightily in us and by us, to the saving of many soule, and to the comforting of many consciences, with sound & solid comfort.

With found & folid comfort. Doctor Crifp; pag. 215. Sect. 29.

There is a flory of Ebedmeleck the Blackamore in Ieremiah, who by his interest and favour with the King, got have to go to the dungeon to Jeremy to setch him out, he carry sropes with him, lets them down, and causeth Jeremy

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to put them under bis arms, and round about him. Non Jeremiah by bolding fast the ropes doth not pull bim into the pit, but be pull's Jeremiah out of thepit to bimfelf. I speak this by way of illustration. Christ is our Ebedmeleck with the Father, bis dealing prevails, that be may have liberty to plack in poor Ieremies out of the pit and dangeon of fin and Satan, of mifery and defruction. How doth he this ? He doth not fir ft fend ropes, and then come after, but goes and carries ropes with bim; that is, Christ doth not fend faith fielt to beleevers, and then comes after, and aren by that faith be fent; no, but he comes and brings faith with bimfelf to that perfon, and being prefent las down this faith unto them; and when they have thefe ropes, they do not drew Chrift down to them by this faith, but bolding fast faith, Christ drawes bem up to bimfelfe. So bere is not faith first, and then Christ, but Christ omes, first and gives faith to apprehend and lay hold of bim, ere!

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This illustration we very well approved sonfirming plainly what we teach, and absolutely overthrowing his former doctrine. The name and work of Ebedmeleck finee well with our Saviour, who was indeed an Ebedmeleck, or servant of the great King, Manh. 12. 18,19, 20,21 who will not break the bruifed reed, nor quench the smoahim flan, till be fend forth judgemen une victory oc. who like Eschmeleck comes gracioully and freely unto us in milery and prifon, and brings faith with kim, wherby he pulsus out of the pit and dungeon of fin and Satan. By which you may fee how falle his former dodrine was, that fayd, that Christ took pollession of us first, and ju-Rifed us, and then gave us faith afterward ! whereas here he faith he pulls us out of fin and fatans power, byour laying fall hold on faith; or by our faith, by which unawares he confesseth the very truth, and confirms what we have formerly concluded against him.

> The Conclusion of this first part of the Auswer to 1 14 he A 1000 1 the fift feven Sermons. The visual delivered fines and

Hus good Reader, I have run over the feven first Sermons of Doctor Crifpe, meaning to suspend a while my answer to the rest; supposing that this may suffice for the present, because the season will not beare those books that are of any big volume, and I bope it will fatisfie any reasonable Christian that is not too much wedded whis will, ar too deeply died with this dangerous and delightfull doctrine. Concerning which, I have clearly provedout of the Word of God; especially in answering the 6 and 7 Sermon, that they quite overthrow the Gospel of Jesus Curift, and teach another guspel than that which he and his Disciples taught.

For first they offer Christ as a free gift to all sinners, as sinners, even

Doctor Crifpe. pag. 210,211.

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Rom. 4. 16.

to all figurers without exception, contrary to the plaine words of Christ himselfe, abo sayd, God to loved the world, that he gave his onely begotten Son, that who lower beloweth in him should not perith. buchave everlatting life; where you may plainly fee, be in given onely to beleevers, and not to all in generall

Secondly, They flatly deny justification by faith, or if justification by faith could not fland with free grace, which absolutely proves their doctrine not Apostolicall, because the Apost le Paul, who spake most puntinally, and evidently in this particular, faid, that it is of faith, that it might be of grace.

Therefore they are affiredly lyable to that Apostolicall curse, Gal. 1.7,

Let Mr Lanca-8, 9. Where he faith concerning fuch at troubled the Galatians with anfer feriously confider this in other gospel: Though we, or an Angel from heaven preach any other the fear of God gospel than that which we have preached, let him be accurred, and feeing he hath be faith it over the fecond time; If any man preach any other golpel commended than that ye have received, let him be accurred.

those whom'the

Wherefore you poore fouls, that in the simplicity of your hearts, and Apostic curfed, elfe the Apo out of a sincere love to Christ bave bearbened unto this Doctor, or any other Ales words wil that preach the same dollrine, bet me in the bowels of Christ Tefus befeech condemn him you, and by the tender mercies of God intrease you, as you tender your own forels health, and the bonner of Christs Gospel, that you withdraw

your ears and bearts from fueb delutions, and falle Apostles, deceitfull workers, transforming themselves into the Apostles of Christ, as the Apolle speaks; and no marvell, for Satan himselfe is transformed into an angell of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousnelle,

whose end shall be according to their works, 2 Cor. 11. It is likely 2 Cor. 11. 13: they will tell you that we are those false Apostles that teach a false Gospel, 14.15.

fush at those the Apostle complained of among the Galatians, or if we mingled the Law and Gospel together, and sought to be justified by our own works, bot against Bi-which we utterly disclaime, both in our preaching to the people, and writings against the Papists. And we can most justly challenge them for preaching contrary to St. Paul, who condemnes the Jews (whom otherwise be dearly claim juffihca loved) for not feeking the law of righteonfnesse by faith, but as it were by tion without faith; as we do the works of the Law. Let them renounce the firmer part, as we renounce instification the latter, and we will give them the right band of fellowship in this partiwithout works, cular; or elfe we must renounce them, and pronounce them accursed also, by the Apostles words. claime them.

Objection.

But you may perhaps think it impessible, that so morthy a man as Doller Crifp should be so groffely mistaken, as to preach another Gospel.

I will tell you beloved, that a greater man than be bath been groffely mistaken

Anfwer.

willaken, even that great Apostle Peter, who not only for fear forfwere his Mafter before bis death, but afterward, when be bad received a greater meafure of the boly Gooft: as you may fee, Gal. 2, 11,12,13. When Peter was come to Antioch, Paul withflood him to the face because he was to be blamed; for, before that certain came from lames, he did sate with the Gentiles, but when they were come, he withdrew and feparated himfelf,&c. and the other Jewes diffembled likewife (faith the Apolle) infomuch that Barnabas also was carried away with heir diffimulation. Whereby we fee that Peter was in a groffe errour, dissembling thus or be did; and Paul though his junior, sticks not to tell him of it, and writes it down that he diffembled. Therefore I hape you will blame me, if now and then I have been something bold to blame the should offend Doctor, when the cause required it. And if Barnabas was led away with the Jewes. Peters diffinu tion; no marvell if some Barnabaffes, some sons of confolation be likewife led away with the Doctors errors, whom I shall be right olad to reduce from the errour of their wayes, that they may prove indeed que Barnabaffes unto otbers.

But you will further fay, Is it possible, that those that have comforted so many and flood to much for Christ, and his grace, that the'e should be jo

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First, I know that God can bring good out of evill, and cure an impo- Answ. Abune by the stroke of an enemy. But have they not comforted many that were never bum bled? I am sure they have made many sad whom they fould not have made sad, and hardned others in their fins whom how that Terthey should have hombled, and have dawbed with untempered mor- tullian did ter, as I have formerly proved out of Ezek. 13.10,11.17.18 20 22.

Secondly, I say that no man is infallible, when as the great Apostle was so overfeen as to Indaize, when as be of all other had been the vision of that See Sermon 6. freet, which showed him that God put no difference between Iew and Gen- pag 159. tile: Acts 10. You may likewise object, that I may erre as well as another, I acknowledge it, and therefore do desire onely this; that you would As there bee read my answer with indifferency, without prejudice or partiality, as the counterfeit Dollar bimselfe often defired, and let me stand or fall, according to the monds which pure, impartiall word of God. And let me intreat you to try your comforts none but skilby the Word of God alfo, which is the true touch stone, If they speake not ful Lapidaries according to that, it is because there is no light in them, Isa 8. 20. can difcein, so A foure may be too foon skinned over, and fester dangerously within, with- fore hardly out being discerned for the present, their comforts are too sudden to be sound discerned.

But you may fay, they preach nothing but Christ crucified, and defire Objection. to know nothing but Christ, as the Apostle did.

No doubt but Peter didit with a good intent, left hee

Objection.

We read also Monta nize to. wards his latter

Anf. If Christ himfelfe were on earth and did preach that fermon which he did on the mount, Matt. 5 6 and 7 chap. he would I dere fay have a legall Preacher of thefe men. For first of all and whose that mourn, ch. 5. v.2, 4. then he faith, whofoever breaks one of thefe lead Commandements and the kingdom of Maved, vor. 19. ten heeexounds fome Commandments of the Law, s John

(continue)

torrs hardly

I have already declared, that they differ much from that ble fed Apolile. And you have beard of many, that have flood much in appearance for left Christ, so that they would have and do homege to the very found and syllable of his name, and yet none more memie were Christ shan they, being the very limbs of Antichrift; wherefore thefe that most pretend Christ, are not alwayes the best Christians. Many shall come to Christ in that day, and fay, Lord, Lord, have we not prophefied in thy Name, and in thy Name cast out Devils; and then I will protesse unto them. I never knew you, depart from me ye that work iniquity, Matth. 7. beene counted 22, 23. Marke, they cast out Devil's in Chriftename, and yet be never knew them, yea be will not owne them. And therespon be concludes, that he only is a wife man, and builds upon the rock, who hears Christs he ble feth the fayings, and doth them, verf. 24, 25. By which you may know, that poore in spirit, be that preffeth to the practife of the Word of Christ, he preacheth Christ, be fetsup Christ, though be do not directly name Christ, or though his Text be not literally of Christ: even as a man may bave no other subject of bis Sermon but Chrift, and yet betray Chrift. Wherefore I say as I sayd bebefore, Satan is fisheill, and many falle Prophets are gone out into the world, therefore try the spirits whether they be of God or no. Remember our Saviours words . Be ye wife as Serpents, but innocent. teaches men fo, as Doves. Confider what I have favd, and the Lord Iefus give you mall be least in understanding in all things, 2 Tim. 2.7. are investig bare made many fad will in the

have made ad, and shardnest eshers in a height Here let me adde the Rythme which is put to the latter end of his Books with an Answer thereunto.

If Christ be hid, thou are not wife, though all elfethou betanght.

Thorn how men with make The William Raws of the

- all port and only or make hower that dis-

If that a feigned Christ thou know ft in flead of Gods deare Sonne: M. Red can official for How confident fo 'ere thou flow' ft, in it is the first for the perfering their strong drains for the for to be found; at Commedia

to man (1), they preach working but Christ centelfed, and define Objections

This ip of Nay Sind Trud smidsen wood of

Babylons Beautie: 9 ORTHE ROMISH-CATHOLICKS SWEET-HEART.

Containing a most lively and lovely Defeription of Romes Cardinall Vertues and rarest Endowments, with her Apostolicall Benedictions on Kings and Kingdomes, under her tyrannicall Sub-

jection; briefly and bravely depainted, in their Native-splendour.

A worke most seasonably composed for the revived eter-

of Romes great Diana, so cried-up and fought for, now a daies, by Papists, Atheists, and formall Malignant Protestants.

By John Vicars.

REVEL. 17. 2,3,4.

And I fan a Woman fit upon a scarlet coloured Beast, full of names of Blasphemie. And the Woman Was arayed in purple and scarlet, and decked with gold and precious-stones and pearles. With Whom the Kings of the Earth had committed firnication, and the Inhabitants of the Earth had been drunke With the Wine of her fornication.

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